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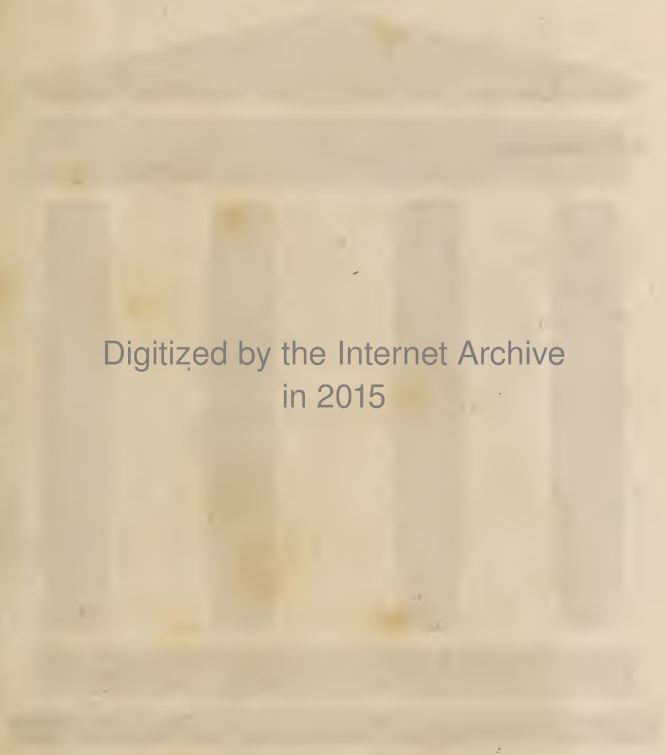
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H. A. H. 22

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THE
JEWISH EXPOSITOR,

AND

FRIEND OF ISRAEL:

CONTAINING,

MONTHLY COMMUNICATIONS RESPECTING THE JEWS,

AND THE

Proceedings of the London Society.

אקים את-כנת דויד הנפלת: Amos ix. 11.

Οὐκ ἀπόσας ὁ Θεὸς τὸν λαὸν αὐτοῦ. Πᾶς Ἰσραὴλ σωθήσεται.

Rom. xi. 2, 26.

VOL. I.—1816.

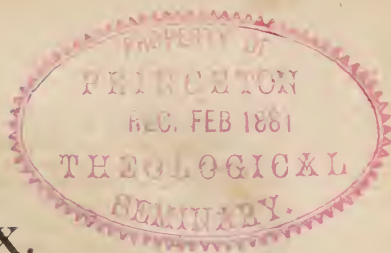
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1816.



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A D D R E S S.

THE COMMITTEE of the LONDON SOCIETY for promoting Christianity amongst the Jews, have deemed it advisable that some alteration should be made in the Monthly Publication, hitherto called the JEWISH REPOSITORY.

Much as this Work has assisted to recommend the great cause for which the Society was instituted, much as it has tended to elucidate the important question at issue, between Jews and Christians, and to call the attention of the learned to this most interesting subject, it is still to be lamented, that it has failed to recommend itself to the Christian Public in general, and to attract the notice of those various classes of the community, by whom similar works are sought for, as means both of rational entertainment, and religious information and instruction. Why a Work of so much importance, especially in the present eventful æra of the Church, has not engaged more of the public attention and support, is not now the subject of inquiry: the fact, that it has not been so generally received, as the Committee had reason to expect, is that which most demands their attention, inasmuch as it shews them the necessity of endeavouring, by a judicious alteration in the plan of the Publication, to procure for it a wider circulation and a more general acceptance. The importance of an attempt of this kind, becomes the more apparent, as they attentively look at the several ways in which such a Publication may be made useful. Whether they contemplate it with immediate reference to the Jews, and as intended by every legitimate method of argument and persuasion, to influence the minds of that people in favour of Christianity: or as designed to engage the piety, learning, and talents of the Christian world, in this great cause, both by holding out to them an invitation, and affording them an opportunity, to contribute in promoting its progress: or, finally, as a channel through which those who already

co-operate in the undertaking, may stately receive information, both as to the actual result of their labours, and as to the prospect of future success; in whichever of these views they regard the Work, the absolute necessity of deriving the materials for it from very diversified sources, and of adapting them to a variety of tastes and habits, is equally manifest. Little more need be said, to prove the truth of what has just been stated. It is evident that in a work, such as is here contemplated, the inclinations of many classes of persons must be consulted; and that whilst the principal design should be, to point out to them *all* the chief objects and leading plans, of the Institution, care should be taken, to do this, as far as possible, in a style and manner, suited to their respective dispositions, and attainments. In fact, by this alone can the Work be made either extensively useful, or generally acceptable.

To the Jews it will not be useful, unless they shall find in it the specific differences between their own and the Christian Faith, distinctly laid before them; the source of their own peculiar opinions and prejudices, diligently, but calmly, investigated; and the foundation of the belief of Christians in Jesus of Nazareth, the son of Mary, as the true Messiah promised to the fathers, clearly shewn. On the other hand, for the pious scholar and man of letters, it is indispensably necessary, that the Work should contain argumentative and practical expositions of the Mosaic Institutions, of the antient Prophecies, of the grand scheme of Redemption, of the harmony of the Old and New Testament, particularly in those points, in which they are supposed by the Jews to be irreconcilably at variance; and finally, of the obvious analogies of the ceremonial Law with the dispensation of the Gospel.

To this it may be added, that the generality of readers will expect that the Work shall record the various facts connected with the History of the Jews, which may tend to throw light on their past and present condition, on the nature and manner of their employments, their mode of life, and the general state of morals and religion among them: and particularly, that it shall notice the views and expectations which they indulge respecting a future Messiah, and their promised return to the land of their forefathers: ascertaining the measure of attention with which they regard the operations of the several Religious Societies established in this country, and those of the London Society, in particular. It will also be generally interesting, occasionally to introduce from the authentic documents of this remarkable people, the Lives of their illustrious Ancestors, their distinguished Leaders, their holy Prophets, in whom the Spirit of Christ did testify

the sufferings of the Messiah, and the glory which should follow; their ancient Bards, who sung the songs of Sion, their inspired Apostles, who sealed their faith with their blood, as well as of any remarkable Individuals who, in modern times, have professed themselves Converts to the Doctrine of Christ. It may also be reasonably required, that the Work shall not be wanting in the occasional admission of such Embellishments as are furnished by the sublime Literature of Jewish Antiquity; or by those who, in more recent times, have most successfully explored that inexhaustible mine of poetic majesty and beauty.

The Committee are sensible, that in order to accomplish the object here proposed, it is necessary that the plan of the Work should be as enlarged as the nature of it will admit. They have therefore determined to extend, and in some degree to alter, that on which it was originally laid out. The plan adopted, and intended to be brought into use at the commencement of the next year, is that which is given in the subjoined Syllabus, which has been framed so as to include, as far as possible, every subject connected with the question at issue between Jews and Christians.

The Publication has hitherto been called the JEWISH REPOSITORY; an appellation, perhaps, sufficiently apposite to a Work of this kind. It has been thought, however, that a title which should denote the desire of inquiry, the process of investigation, and the practice of communication, would better suit the projected Work, than one which signified a mere recipient, or place in which materials are to be collected and laid by. Instead of the present title, it is therefore intended to substitute, at the beginning of the next year, that of the JEWISH EXPOSITOR, and *Friend of Israel*.

Nothing now remaining to be said with respect to the Work itself, it is only necessary to add a few words relating to those by whom it is to be conducted. It will be under the management of a literary Committee, composed of Clergymen who are Members of the Society, and of Laymen who are Members of its General Committee. These Gentlemen have kindly engaged to exert themselves, as much as their other avocations will permit, to make the JEWISH EXPOSITOR an useful and acceptable Work. In doing this, they confidently hope, that the literary friends of the Society will aid them; and they take this opportunity of earnestly soliciting their assistance in any way which they may conceive calculated to promote the essential, and unquestionably Christian objects of this Publication.

SYLLABUS.

1. OPINIONS entertained by the Jews, both antient and modern, respecting the Messiah, as foretold in the Old Testament, compared with Descriptions of the Messiah as revealed in the Gospel.

2. Rabbinical Traditions, examined by the Test of God's Commandments.

3. Examination of the Nature, Extent, and Value, of the Hopes which the Jews derive from their Opinions concerning the Messiah; with Accounts of Men who at various Times have assumed that Character.

4. Objections of Jews against Christianity fairly stated, and candidly discussed.

5. Elucidations of the Ceremonial Law, shewing its subserviency to the Gospel, and its Accomplishment in the Person of Jesus Christ.

6. The Nature, universal Obligation, and Perpetuity of the Moral Law.

7. Critical Illustrations of the Hebrew Scriptures in general, with occasional Commentaries.

8. The Authenticity of the New Testament proved by those Arguments used by the Jews, to establish the Authority of the Old Testament.

9. Jewish Biography, comprising the History of Patriarchs, Princes, Prophets and Apostles:—also, Ac-

counts of the various Sects of the Jews, antient and modern.

10. Dissertations on the Prophecies respecting the future Conversion, Restoration, and Glory of the Jewish nation.

11. Remarkable Events in the History of the Jews, from the Call of Abraham to the present Period.

12. General Accounts of the Jews, exhibiting their present Situation, Numbers, Education, Literature, Employments, Customs, and Ceremonies, in the various Countries throughout which they are dispersed.

13. Reviews of modern Publications connected with the Jews.

14. Accounts of former Attempts to Convert the Jews to Christianity.

15. Co-operation of other Institutions for the general diffusion of Christian knowledge: with Notices of the Manner in which the numerous Religious Societies of the present Age are contemplated by the Jews.

16. Accounts of Jews converted to Christianity, and occasional Obituaries.

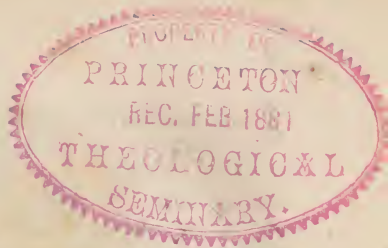
17. Sermons on subjects relating to the Jews.

18. Proceedings of the London Society.

19. Addresses to Christians, on behalf of the Jews.

20. Appropriate Poetry.

N. B. It is proposed that this Work shall be occasionally embellished with Maps and Prints, illustrative of Jewish History, Ceremonies, and Antiquities.



THE
Jewish Expositor,
AND
FRIEND OF ISRAEL.

JANUARY, 1816.

Some Account of the Life and Conversion of a Jew; who died in the Faith of Christ, at Königsberg, in Prussia, Nov. 13, 1776. Written by himself, in German.

“My name, among the Jews, was Abraham Hertz: I was born in 1706, at Glogau, in Silesia. My father Moses, of the tribe of Levi, was a man of learning.

“I was brought up in my father’s house till I was eighteen years old, at which time my parents died, within one month of each other. Upon which my relations sent me to the famous Jewish university at Prague, in Bohemia. Here I pursued my studies for five years, when the Rabbi procured me a place at Nicholsburg, in Moravia, as tutor of the children of Mr. Moshe Eohen, a wealthy Jew, in whose family I continued three years. My term in this family being expired, I went in the

same capacity to Presburg, in Hungary, and entered as tutor into the family of Mr. Jacob Rachmetz, with whom I likewise staid three years, and then went, with his consent, to his brother at Belgrade, on the confines of Turkey, and was employed in the same occupation till the year 1739.

“At this period, the city of Belgrade was ceded to the Turks, when about eight thousand of the inhabitants, Christians and Jews, were made slaves, and I, with the whole family in which I lived, sharing the same fate, we were all carried to the Turkish fortress Nissa. Here I was sold to a Turk, who had already purchased another of the unhappy captives, a young man, and a Christian of the Lutheran persuasion; we were both chained together, and taken by our master to Serras, in Greece.

“The name of this young Christian was Neuman. The

Turk, our master, required this unfortunate man to submit to a very heinous sin; but not being able to persuade him to it, he ordered him to be whipped in so cruel a manner, that the poor Christian had not a sound spot left on his whole body, but was covered all over with wounds and sores, and I, his fellow-slave, had to wash his wounds. I took great care not to come too near him in my sleep, lest I should touch him, and thereby increase the anguish of his pains.

“Soon after, the Turk made me his interpreter; and as I once, in the folly and ignorance of my heart, was advising Neuman rather to submit, than expose himself to the barbarous treatment of his cruel master, he remained not only immoveable, but declared, he could by no means bear the thoughts of thus offending his Lord Jesus, and that he would rather die than commit sin. He then reproved me, saying, ‘Art thou one of God’s people, of the Jews, who boast of their being a peculiar people of God, and darest thou to advise me to commit sin?’ These words went to my very heart, nor could I, from that hour, be easy in my mind, but became deeply concerned for my salvation. My poor wounded fellow captive continually called upon the name of Jesus, which used formerly to be odious to me as a Jew, and prayed to him so fervently, that my inmost soul was often moved at it, and by degrees,

I got a hearty love for this Christian.

“One time, as he was speaking to me very feelingly of redemption, I could not but acknowledge his religion to be the true one, giving him my hand upon it, and promising to embrace the Christian faith, and to be baptized, as soon as I should again come into a Christian country. Poor Neuman died soon after of his sufferings, with his chains on. Notwithstanding the barbarous treatment he suffered, there was something uncommonly striking in the aspect of his lifeless body. Far from filling me with the horror which the sight of a corpse is apt to excite, there appeared something so lovely in this corpse, that I could not behold it without pleasure; nor could I ever afterwards think of him without tender sensibility, or forget his image.—It was as if the form of this happy man were constantly present to me and hovering before my eyes.

“My deceased friend had told me, that he was the undutiful son of a Lutheran clergyman in Saxony, and had learnt the business of a stocking-weaver; but that, disregarding the admonitions of his parents, which he since often lamented, he left them, and went into Silesia; being taken by the Imperial troops, he entered into the army, and was sent as a soldier to Belgrade, where he was made a slave by the Turks.

“According to a promise I had given him, I now attempted

to have his body decently buried, a business which the Christians here, as well as the Turks, were afraid to undertake. But before I could do it, the Turk, my master, hearing of the unexpected death of his slave, which happened in the night, fell into such a fury, that he ordered me to receive an hundred and fifty lashes on the bare soles of my feet, pretending that I had killed Neuman in the night. I complained of this outrage to the Cadi, a Turkish magistrate, who found, upon examination, that the deceased had died of his wounds and the barbarous usage of his master. I was acquitted, and the judge obliged the merciless tyrant to dispose of me to another Turk, called Hadshi Mustapha, who carried me from Serras, to a place in the neighbourhood of Smyrna, where he was settled. This Turk was a very good-natured man, and shewed me much kindness all the time I was with him, which was above two years, viz. till 1741. But all his mild treatment was not sufficient to lessen the unhappiness and distress of my mind; the decease of the late Neuman, and all his discourses, presented themselves continually to my spirit. I now resolved to write to a Jew at Smyrna, requesting that I might be ransomed by my nation, and delivered from slavery. This letter had the wished-for effect; I was immediately ransomed, though my new master was very reluctant to part with me, and when he

at length consented to it, he had the goodness to make me a present of sixteen zechins, (about seven guineas) toward the expenses of my journey, and kindly entreated me to call at his house, if ever I should come again in those parts.

“ From Smyrna the Jews sent me to Constantinople, where they endeavoured to persuade me to settle. But, such was my uneasiness, that I could not think of staying there. Declining, therefore, every proposal, I expressed a desire to travel farther, and to visit the graves of my relations in Silesia, which is agreeable to the custom among the Jews. Upon this I obtained the necessary testimonials from the Chacam, or chief Rabbi, and was forwarded by sea, to Bender, from thence, by way of Jassy, to Hungary, and at last to Breslaw and Glogau, in Silesia, where being arrived at the graves of my parents, my conductors left me.

“ In consequence of what I promised my friend Neuman, I determined to go in quest of his worthy father, to acquaint him, if he should be living, how his son had died. I travelled on foot to Saxony, where I heard the Rev. Mr. Neuman was deceased; but learned at the same time, that his relict lived at Naumburg. I went thither, and having found out Mrs. Neuman, gave her an account of the painful, and yet happy departure of her late son; which the good woman heard with all the emotions and

tears which a tender parent feels on such occasions.

“My inward distress continuing still, I much wished to find people of the same religious sentiments as the late Neuman was; with this restless desire, I left Naumburg, and travelled about in Prussia and Brandenburg, mingling alternately with the Jews and with the Christians. In one place of my wanderings, a Christian gentlewoman received me kindly, and introduced me to a clergyman, who endeavoured to persuade me to turn Christian; but my restlessness soon made me quit that place. In 1742, at the time of the Jews’ Easter, four weeks before the Christians’, the Jews were still obliged to receive me, to keep the feast with them. Amid the troubles and concern of mind, which pursued me every where, I still kept to my purpose of seeking Neuman’s religion, as I had promised him to do before he died.

“I went next to Pomerania, where seeing no hope of being saved, and obtaining that happiness which I had seen Neuman possessed of, I grew weary of life, thinking it impossible to bear my existence any longer. Despair and horror seized me, and finding myself upon a cross-road, I bared my breast, and took out my knife, with a design either to subscribe myself to Satan with my blood, or to make away with myself, and thus to rid the earth of a most wretched and condemned being. In this attitude, with

my bare knife in my hand, a black hussar, or light horseman, came riding briskly up to me. Having never seen such black regimentals, and just then wished for Satan to come, I was most terribly affrighted. The hussar accosted me, and said, “God bless you, Jew, whither are you going?” But I was so terrified, that I could not answer a word. To my great astonishment, he began to speak of the Thola, a name by which the Jews call the Lord Jesus, and told me how he died for our sins upon the cross, wishing me, in a very feeling manner, to experience the benefit of Christ’s death in my heart. This soon opened my heart and my mouth, and I asked him, whether these things were really so, and whether it was possible to experience it in the manner he said? The hussar replied, that he could stake his soul for the truth of what he asserted. I was exceedingly struck, and, giving him my hand, I declared,—If the crucified Jesus would approve himself to me as the exalted Thola, and give rest to my soul, that I would then adore him as the true God, and receive baptism. For three days we travelled together, as far as Dantzic, talking, as we went on, upon this important subject.

“My fellow-traveller had promised to take me with him to Gumbinnen, and there to introduce me to a friend of his, a clergyman, who was a pious minister; but we lost one ano-

ther in Dantzic, where being an entire stranger, and neither knowing his name nor place of abode, I never could find him again. I heard, however, some time after, that this gentleman was adjutant of a regiment of black hussars; that he truly feared God, and had formerly been quartered at Gumbinnen. I had taken good notice of the name of that town, and now inquired, how I might get thither. Being informed I was to go by way of Koningsberg, I set out directly for that city. At an inn on the road I met with a pious, Christian innkeeper, who directly discerned the uneasy state of my troubled mind, and as he had just then been reading the forty-sixth chapter of Isaiah, he talked to me of the Redeemer promised to Israel, in so hearty a manner, that I soon conceived a love and regard for him. He then brought me acquainted with the Rev. Mr. Shuman, of Balga: the first question I asked this clergyman was, "Whether he thought it possible that I might yet be saved?" To which he answered, "Yes, if you will believe in the Lord Jesus Christ." It being Sunday morning, the minister was preparing to go to church, to which I also went after him. He preached on the gospel of the day, treating of the Lord's appearing to his disciples, after his resurrection. But such was my confusion, and the distress and agitation of my mind, that my gestures even frightened seve-

ral persons in the church, who were near me, nor did I comprehend any thing of the sermon, except what related to Thomas the apostle.

"On the following day Mr. Shuman sent me to a clergyman in the neighbourhood, the Rev. Mr. Froshall, who shewing me in the Hebrew Bible the words, (Deut. xxvii. 26.) "Cursed be he that confirmeth not all the words of this law, to do them;" it so deeply affected me, that I was very near fainting with terror. This gentleman advised the minister of Balga to have nothing to do with me; but Mr. Shuman affirmed he could not think of turning me away, and kindly received me into his house, where he kept me above a year and an half, teaching me to read German, and instructing me in the truths of the Christian religion. Notwithstanding this, my distress still continued, and believing there was no hope of salvation for me, I again conceived the dark design of attempting my life. For this purpose, being alone in my room, I put a rope about my neck and mounted upon a stool, to hang myself on a beam. But my wicked intention was happily frustrated a second time, partly by an inward check of conscience, and partly by Mr. Shuman's hearing the noise of the stool in his apartment and suddenly coming up to mine; but how was the good man terrified, when he saw me with the rope about my neck! He fell immediately upon his knees

with me, and prayed to the Lord with many tears that he would have mercy on this lost sheep of the house of Israel. Among the rest, he made use of the following expression: "Lord Jesus! I cannot rise from this spot except thou hear me." When he had finished prayer, he sung part of an hymn, applying it to me a miserable sinner, viz.

Lord, grant him now thy Spirit's power,
And heal him with thy precious blood, &c.

"While he was praying and singing, a sweet calm overspread my weary mind, and a dawn of hope and assurance of grace arose in my heart. But, being still afraid of my restless and unsteady disposition, I resolved not to be baptized till I should find myself more settled in mind, and perceive less frequent changes of rest and disquietude. For as yet these changes still disturbed me at times, because the sense of my sinfulness rather vexed than humbled me.

"In Whitsuntide, 1744, Mr. Shuman preached on Acts iii. 15. shewing, that, though the Jews killed the Prince of life, yet still the word of salvation was sent unto them, and God was able to save them. By this time my mind was more settled, and I found myself willing to receive baptism. The minister had, from the beginning of our acquaintance, often represented to me, how wretchedly most baptized Jews commonly turned out. But I declared that truth was all that I wanted, and therefore expressly

entreated him to admit no god-fathers and godmothers at my baptism, it being customary for such to make handsome presents to newly-baptized converts, which I was desirous to avoid. I was baptized in the name of the Triune God, and called John Christopher Leberrecht. I enjoyed unspeakable happiness during the transaction, and could also afterwards believe that I was sprinkled with the blood of Jesus Christ.

"I now learnt the mason's business and woolcombing, in order to employ myself both in summer and in winter. Several pious persons at Koningsberg having heard of my baptism, and that I had received it with sincerity of heart, one of them came to see me, and invited me to come to that city. Some time after, I went; but the person who had invited me not being at home, I waited for him at his house; and taking up a pamphlet that lay on the table, I found, among other things, it contained an account of the life and departure of a young nobleman, the reading of which affected me uncommonly, and made me very desirous of obtaining the acquaintance of other children of God, than those I had seen hitherto.

"With this intention I resolved to travel, and set out in 1747. On this journey, I became acquainted with many serious persons, and among the rest, with the Rev. Mr. Augusti, minister of Eshenberg, in the duchy of Gotha, who had formerly also been a Jew.

“ The manner in which this acquaintance began was rather singular: I was walking on my way through a field, singing a hymn as I went on, when this clergyman came closely after me without being observed. When I had done singing, he accosted me, and asked who I was, and whence I came? judging, probably, from my accent, that I was a Jew. Though it appeared a little strange to me to be thus accosted, yet I owned that I was a baptized Jew; upon which he begged that I would go with him to his house. He conducted me to his study, where he prayed, and he discovered by his prayer that he also was a baptized Jew, commending himself and me most fervently to the Lord, on whom we believed. I likewise became acquainted with that celebrated preacher of the gospel, the Rev. Mr. Frostman, of Sohlingen. At length I came to the Hague, in Holland, where the acquaintance of many upright Christians was of great service and edification to me.

“ But I must confess, that I did not always run well. My depraved heart went astray, nor did I keep my integrity, and about the year 1755, I declined much from that which is good.

“ I returned to Prussia, and came again to Balga, where I had been baptized. But as I concealed my unfaithfulness by a disingenuous reserve, I brought myself again into an unhappy condition: remorse of conscience and self-con-

demnation pursued me every where for a considerable time, till I came again to myself, and into a state of calmness, when I threw myself at the feet of the merciful Saviour, confessing my sins, and imploring him to forgive them, and to gather me with his chosen people.

“ After this, I resolved to marry, and the Lord was pleased to point out a person to me, who was as much concerned as myself to seek a full salvation in the merits of Christ.

“ Though I was by this time more composed than before, yet upon feeling evil desires of the flesh still stirring in me, I was very apprehensive lest I should yet lie under a curse. In this dilemma I wrote my case to some upright and experienced Christians, telling them of my concern, and requesting their advice. Their answer was—that the best advice they could give me was, to look for the cleansing from sin to the blood of the crucified Immanuel, with such a disposition, as was expressed in a certain Lutheran hymn:

“ O that my heart, which open stands,
 “ May catch each drop, that torturing pain,
 “ Arm’d by my sins, wrung from thy hands,
 “ Thy feet, thy head, thy ev’ry vein.
 “ That still my breast may heave with sighs,
 “ Till tears of love o’erflow my eyes.”

“ Thus encouraged, I turned unto Jesus, confessing my state to him with many tears, and humbly suing for grace and mercy. I found what I sought, and devoted myself wholly to my dear Redeemer, fervently

entreating him to keep me from falling from the grace he had purchased by his blood, by which he gained the victory, and paid the ransom for us, and to grant me a renewed assurance, that he had made an atonement for my sins also.

“ After the death of Mr. Shuman, I went to settle at Koningsberg. Here I informed those, with whom I had acquaintance in the Lord, that I had again found favour in the sight of my Redeemer. They rejoiced and praised with me the good Shepherd of souls, who had found and delivered his lost sheep of the house of Israel, and advised me to cleave closely and faithfully to Christ alone.

“ From that time I have experienced many proofs of the Lord’s love and goodness to me, in inward as well as in outward concerns. My wife often used to say to me, ‘ The Saviour is the guardian of the simple; let us cast ourselves into his merciful arms as poor and needy sinners, and seek for grace to abide in him, till the times of eternal refreshing shall come.’ I will just mention one instance of his providential care of me: Being one time in real want of the necessaries of life, and in the greatest distress for my family, the gracious God wrought, in a manner, a miracle to relieve me, his poor, unworthy creature. For in this distress a man, otherwise notoriously wicked and ill-natured, came to me, and asked, whether six bushels of corn would

be of any service to me? saying, he had felt an impulse in his mind to come and offer them to me? I received it with deep humility of heart, as from the hand of God, thanking and praising my Redeemer, who is in truth Jesus Christ, the same yesterday, to-day, and for ever. And here I found his divine promise fulfilled: ‘ Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you.’ By this instance of his providence, my weak faith was greatly strengthened.”

Thus far the account of his life, as he has related and partly dictated it to others. Various other things, which occurred to him, might have been inserted in this Narrative, which for the sake of brevity, are omitted. We will, however, take notice of the following:

Being one day unexpectedly sent for to the house of a gentleman in office, who knew him, he went, and found there another gentleman with the former, who was an entire stranger to him. He was closely questioned by them concerning the truth of the Christian religion, and strongly pressed to declare, whether he really believed, without any mixture of doubt, that Jesus the crucified was the true God? On which he broke out in these words: “ I do confess, if any created being could have been found able to remove the anguish and distress I felt on account of my sins, and to secure me from the loss of my soul, I would have worshipped

that creature ; but as no created being could do this for me, except this crucified Jesus ; and as, by doing it, he evidenced his Godhead, I consequently worship him with the highest justice, as my true God and my Saviour !" Hereupon the master of the house said to the other gentleman, " Now, Sir, you have heard a Jew tell you, what you would not believe on the credit of a Christian." This gentleman, it seems, was one of those who affect to amuse themselves with doubts about the eternal divinity of Christ, and the authenticity of the holy scriptures.

In the latter part of his life our convert being sickly and not able to work as hard as usual, opened a school for a few children, whom he instructed very faithfully, endeavouring particularly to lead them to the knowledge of Christ. For some time past he laboured under a dropsy, which was not very painful at first ; but within a few weeks before his death, he endured much pain, and was hardly able to lie down. Perceiving the rapid approach of his dissolution, he desired to receive the holy communion once more before he died, which was accordingly administered to him. As Christ crucified had for a long time been all in all to his soul, he now particularly laid hold of him by faith, in the communion of his body and blood. Previous to this, he took a retrospective view of his whole past life, spreading it before his

Redeemer with tears of love and gratitude, and thanking God for delivering him out of darkness, and giving him no rest till he had found and learned to know his dear Redeemer, who had taken away all his sins. He at last called out, " Oh, how cordially do I embrace those grievous stripes and wounds of my Saviour by which we are healed." He took an affectionate leave of the ministers, who attended him, till they should meet again in eternity. And thus he fell softly and happily asleep in the Lord, in the 70th year of his age, and entered into the company of the spirits of just men, made perfect, who have washed their robes and made them white in the blood of the Lamb.

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*Third Letter from W. Cunningham, Esq. to Rabbi Joseph Crooll, Teacher of the Hebrew Language in the University of Cambridge.**

SIR,

THE next position in your book which demands my attention is, that *the Messiah must have both father and mother* ; by which you mean that he is to be born by ordinary generation, having a human father as well as mother.

Now, Sir, as I have in my former letters proved Jesus of Nazareth to be the Messiah, and as we learn from the New Testament that his generation was miraculous, without a hu-

* For Mr. Cunningham's First and Second Letters, see Jewish Repos. for October and November, 1815.

man father, it will be a sufficient and complete refutation of your position above mentioned, if I shew that there are texts of the Hebrew Scriptures, which evidently refer to the birth of an extraordinary personage, by a supernatural generation, like that which is recorded of Jesus; and if I prove, in the next place, upon general principles, that the generation of the Messiah must be supernatural. Both these I shall endeavour to do.

In the original promise of the Messiah, given to our first parents immediately after the fall, (Gen. iii. 15.) he is described under the peculiar appellation of *the seed of the woman*. This expression admits of an easy and obvious explanation, by referring it to the miraculous conception of the Messiah in the womb of a virgin who had not known man. But if this solution of the difficulty be rejected, as we know that it is by the Jews, in the same manner as they deny the plain and obvious meaning of the fifty-third chapter of Isaiah, it will be found altogether impossible to offer any other exposition of the passage, which can satisfy the mind of a serious inquirer.

In the reign of Ahaz, king of Judah, the royal house of David having been threatened with destruction by the confederated hosts of Syria and Ephraim, God was pleased to assure Ahaz that this formidable alliance should come to nought, and Ahaz was commanded to ask a sign for the confirmation

of his faith, either in heaven above or the earth beneath. As he presumptuously refused to ask a sign, the prophet Isaiah then addressed himself to the family of David, promising that the Lord himself would give them a sign, for that *a virgin should conceive and bear a son, and call his name Immanuel.**

This is an express promise of the birth of the Messiah from the womb of a virgin. The Jews endeavour to elude the force of this passage, by alleging that the word עַלְמָה, here translated a virgin, bears another meaning in Prov. xxxi. 19. and therefore does not necessarily signify a virgin. But we deny their gloss of the text last mentioned, or that the word is, in any passage of the scriptures, applied to a woman who had known man. This point has, however, already been discussed in Mr. Scott's work, and likewise in the pages of the Jewish Repository,† I therefore deem it superfluous to enter further into it. I shall only observe, that as the Lord, in the most solemn manner, declared that he would give a sign to the family of David, the sign must be worthy of him who promised it. Now the birth of a child by ordinary generation, would be no sign at all; but if, as we Christians believe, the pro-

* Isa. vii. 10—14. This passage is excluded from the Hapthoroth, or sections of the Prophets, read in the synagogues.

† See the article, "Birth of Immanuel," J. R. Vol. II. p. 83—86, and 121—132.

phesy refers to the miraculous conception of the Messiah, it is a sign of a most stupendous nature, to which the whole house of Israel would have done well to take heed; and of which they must take heed, before the era of their redemption.

In Jeremiah, xxxi. 22, it is thus written, *עד מתי תתחמקין הבת השובבה כי ברא יחיה הדשה בארץ נקבה* "How long * : תשובב גבר" *wilt thou go about, O thou backsliding daughter, for the Lord hath created a new thing on the earth, a woman shall encompass the man.*"† "These words" (says the learned Christian I have already so often quoted)‡ "must literally import no less than that a woman shall compass or inclose a man, which, with the addition of a new creation, may well bear the interpretation of a miraculous conception; especially considering that the ancient Jews did acknowledge this sense, and did apply it determinately to the Messiah: as appeareth in the Bereshith Rabba, Parash 89, where showing that God doth heal with that with which he wounded, he saith, as he punished Israel in a virgin, so would he also heal them with a vir-

gin, according to the prophet. 'The Lord hath created a new thing in the earth, a woman shall encompass a man.' By the testimony of Rabbi Huna, in the name of Rabbi Idi and R. Joshua, the son of Levi, *זה מלך המשיח שנ' היום ילדתך* : 'This is Messiah, the king,' as it is said in Psalm ii. 7. 'This day have I begotten thee.'"

Upon this quotation I have to observe, that if the ancient Jewish book mentioned by the learned Christian, do indeed apply this passage of Jeremiah to the Messiah, it is for you to show to what circumstances of the life of the Messiah it can refer, unless it be to his miraculous conception in the womb of a virgin, according to the preceding prophecy of Isaiah.

I now proceed to prove, upon general principles, that the generation of the Messiah must be supernatural. You remark that, according to the Mosaic law, the pedigree of a man depends on his father only, and you thence argue, that as the Messiah is to be the son of David, he must have a human father of the family of David. Now I do not deny that, with some exceptions, your observation holds good, as to all children born in ordinary generation. One of the exceptions to which I allude, has been mentioned by Mr. Scott. He justly remarks, that if one of the daughters of Zelophehad, who died without male issue,* had a son,

* This passage of Jeremiah is also excluded from the Haphtoroth, one of the sections of the Haphtoroth ends at the 20th verse of the same chapter.

† The word *גבר* here rendered *a man*, is the same used in Job iii. 3, for *a man child*.

‡ Bishop Pearson on the Creed, p. 171, Art. III.

* Numbers xxxvii. 3-9.

he would be accounted a descendant of Zelophehad.* But granting that your rule applies to all ordinary cases, where there was not a failure of male issue, I still must maintain, that the generation of the Messiah forms a complete exception to the rule. For I have already proved, with respect to the Messiah, that he is, in a peculiar and transcendent sense, the Son of God. God says unto him, "*Thou art my son, this day have I begotten thee.*" Psalm ii. 7. In the prophecies of Jeremiah,† as expounded in the Sepher Ikkarim and Midrash Tillim, he is called, *Jehovah, our righteousness*. To the same effect is the following passage from the Echa Rabati,‡ Lam. i. 6. מה שמו של משיח א"ר אבא יהוה שמו שג' וזה שמו אשר יקראו יהוה צדקנו: "What is the name of the Messiah? R. Abba said, '*Jehovah is his name,*' as it is said (Jer. xxiii. 6.) '*And this is the name which they shall call him, Jehovah, our righteousness.*' The same he reports of Rabbi Levi." I have also shewn that he is the same divine person who spake to the fathers under the name of the angel of Jehovah and Jehovah. That it is said of him, "*Unto us a son is given, and his name shall be called Wonderful, Counsellor, the mighty God, the Father of Eternity, the*

Prince of Peace." (Isa. ix. 6.) On the other hand it is agreed, both by you and us, that the Messiah is to be the son of man, in the strict and proper sense of the word, and partaker of human nature in soul, body, and spirit. Now it will be found absolutely impossible to reconcile these apparently opposite declarations, of his being, in a transcendent sense, the Son of God, and, in a strict and proper sense, the Son of man, unless we suppose his humanity to be derived by a supernatural generation.

As a professed believer of the Old Testament scriptures, you must acknowledge that God possesses almighty power, and can do all things. Now as God originally *formed man of the dust of the ground*,* so you cannot pretend that it was impossible for him to cause a virgin of the family of David to conceive a male child, without having known man; for this is in itself not a greater act, than the original formation of man from the dust. How then, Sir, can you, consistently with the genuine principles of Judaism, refuse credence to the plain word and testimony of the Lord himself, that *a virgin shall conceive and bear a child, and call his name Immanuel*?

I observe, in the next place, that it is quite evident, from the Hebrew scriptures, that all the sons of Adam, born by natural generation, are sinners. Adam sinned in Paradise, and thus

* Rev. Mr. Scott's Answer to the Restoration of Israel, p. 7.

† Jer. xxiii. 6.

‡ Quoted by Pearson on the Creed, p. 149.

* Gen. ii. 7.

came short of the glory of God. When his son Seth was born, it is written, that *Adam begat a son in his own likeness and after his image, and called his name Seth.* (Gen. v. 3.) This son was born, therefore, not in the likeness of Adam in a state of innocence, but of Adam in a state of sin. All the holy men, whose histories are recorded in the Old Testament, were partakers of this sinful nature. Their righteousness was imperfect and polluted with sin. We read respecting Noah, that *God saw him to be righteous before him in the generation of the flood.* (Gen. vii. 1.) Yet of this same Noah we are afterwards informed, that *he drank wine and was drunken,* (Gen. ix. 21.) Abraham was honoured with the peculiar appellation of the friend of God. Yet upon two different occasions he was guilty of sin, in calling Sarah his sister instead of his wife; (Gen. xii. 11—13. xx. 2.) and he thus subjected himself to just reproofs, both from Pharaoh and Abimelech. The sins of Moses and Aaron, of David and Solomon, are too well known to render it necessary to mention them particularly.

All these holy men accordingly confessed themselves to be sinners, and deeply felt the pollution of their nature. Mark the language of holy Job, in his penitential confessions. (xlii. 5.) *I have heard of thee with the hearing of mine ears; but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes.*

Observe the expressions made use of by David, the man after God's own heart. *Behold, I was shapen in iniquity, and in sin did my mother conceive me.* (Psalm li. 5.) These words show the royal psalmist's deep sense, not only of his actual sin, but of the innate corruption of his sinful and fallen nature, as a son of Adam. Attend, once more, to the manner in which the holy prophet Isaiah expressed himself, when he saw a vision of the Lord in the temple. (vi. 5.) *Then said I, Woe is me, for I am undone, because I am a man of unclean lips, and dwell among a people of unclean lips, for mine eyes have seen the king, the Lord of hosts.*

Not to multiply quotations to prove a truth which holds so prominent a place in the pages of the Old Testament, I would now request your attention to what ought, I think, to interest you more nearly than even those examples of the penitential confessions of the holy men of old, which have been adduced. I cannot, indeed, but wish and pray, that you may have an immediate and personal concern in what I allude to. I observe, then, that the prophet Ezekiel, after having, in a full and minute manner, pointed out your future national restoration unto the land of your fathers, adds the following remarkable words, descriptive of the deep repentance and sorrow for their sins, which shall at that blissful period mark the renewed character of the whole house of Israel.

(xxxvi. 31.) *Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight, for your iniquities and your abominations.*

The prophet Zechariah not only describes your repentance, but, in the passage cited in my second letter, he, in the clearest manner, predicts that the occasion of it shall be your looking upon him whom you have pierced. It appears, then, that the whole people of Israel are partakers of this general corruption, and that they will be made to feel and deeply to lament it, at the period of their redemption.

From what has been said upon this point, and the examples which have been quoted, both from the past histories of the servants of God, and the future history of his chosen people Israel, at their second restoration, it may be laid down as a general principle, established by the records and prophecies of the Old Testament, that all men, without exception, born into this world by ordinary generation, are partakers of a fallen and sinful nature.

Now, Sir, before I proceed to deduce any consequences from this general principle, permit me to ask, whether the above great truth is so deeply impressed as it ought to be, upon the minds of the present generation of the Jewish nation, or even upon the minds of their teachers and rabbis? I must express my own fears, that the

Jews of the present day, even those among them who are most instructed in the principles of religion, have no proper or adequate feelings of the deep and universal depravity of the nature of man, and of the consequent extent of that change, which is necessary to prepare a sinner for future blessedness.* You, Sir, who hold the place of a master and teacher in Israel, may be able to say, whether the Jews have in any degree approximated to the character and feelings described in the foregoing passage of Ezekiel, by remembering their evil ways and their doings which were not good, and loathing themselves in their own sight, for their iniquities and their abominations.

To return to the immediate subject of discussion; I would now take the liberty of putting another question to you. *Is the Messiah to partake of the corruption and sin of human nature, or is he to be perfectly free from every spot and stain of iniquity, holy, harmless, undefiled, and separate from sinners?*

I am at a loss to conjecture how you will answer this question; but if you should affirm that the Messiah will indeed be the holiest of men, yet not

* There is before me, a small treatise called the "Elements of Faith, for the Use of the Jewish Youth of both Sexes," by S. J. Cohen, printed only last year, with the sanction, as is alleged in the Preface, of Dr. Solomon Hirschell, chief Rabbi of the German Jews in London. In this work I can find no recognition of the general depravity of our nature, no notice of the fall itself, or of the promised redemption by the Messiah.

absolutely without stain from the original sin of our fallen nature, you would contradict the prophet's express words respecting him; for it has already appeared that he is called *our Righteousness*. Now if these words have any definite signification, it must be to this effect, that the Messiah will supply to us that perfect righteousness of which we, by reason of the sin of our nature, and the iniquities of our lives, are altogether destitute. It must be intended by the above form of expression, that in the Messiah there is a full and inexhaustible store of righteousness, to supply all our wants, and cover our nakedness, even as there was corn in Egypt to keep alive the family of Jacob in the seven years of famine. But how could this be, were the Messiah himself stained with the least spot of sin? In that case it is plain, that so far from having righteousness to spare for others, he would need it for himself; he must, in his own person, be a debtor to the divine forbearance and mercy; there would be nothing inherent in him, whereby he could even be safe from the divine wrath and displeasure against his own sin.

Since, then, the Messiah is called *our Righteousness*, and it is said in Isaiah xi. 5. that *Righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins*; and moreover, since in Isaiah liii. 11. it is affirmed of the Messiah, *by his knowledge shall my righteous servant justify*

many, for he shall bear their iniquities, we must arrive at the conclusion, that he is without the least tincture or spot of the sin of our fallen nature, and is perfectly righteous and holy, both in nature and practice.

We may discover the same interesting and important truth, by another very concise chain of reasoning:—you, Sir, as a master and teacher in Israel, are too well acquainted with the law of Moses, to be ignorant that the sacrifice and offering of the Lord was required to be *זכר תמים* a male perfect, or without blemish. (Exod. xii. 5. Levit. i. 3. vi. 6. ix. 2. Numb. xxix. 2.) You know, also, the awful curse pronounced against the deceiver, who, having in his flock a male, offered a corrupt thing unto the Lord. (Malachi i. 14.) Therefore it must be, that when the Messiah, in conformity to the prediction of the prophet Isaiah, (liii. 7.) *is led as a lamb to the slaughter*, he should be found, not as all other men are, corrupted with the stain of sin, but like the Paschal lamb, perfect and without blemish; for otherwise the offering up of himself could not be available. He could not *bear the sin of many, and make intercession for the transgressors*, (Isa. liii. 12.) if he had any sin of his own to sustain.

It follows as a necessary consequence, from what has thus been established respecting the spotless purity of the Messiah, that his generation is supernatural. For in natural genera-

tion, not only the nature of the father and mother is propagated, but the propensities and dispositions of that nature, the diseases both of body and soul are handed down to their offspring; *Who shall* (by ordinary generation) *bring a clean thing out of an unclean?* (Job xiv. 4.) In the generation of the Messiah, it was therefore requisite that the creative power of God should be exerted, in causing a virgin of the house of David to conceive without having known man, in order that the holy thing to be born of her womb might be perfect and without blemish, both in body and soul, a fit habitation for Jehovah, the angel of the covenant, when he suddenly came to his temple, according to the word spoken by the prophet Malachi, (iii. 1.) and filled the second temple, as was predicted by the prophet Haggai, (ii. 9.) with a glory exceeding that which the first temple possessed, even by the united presence of the Shechinah, and ark of the covenant, and the cherubim, and the fire from heaven, and the Urim and Thummim, in all which respects the second temple was inferior to the first,* and yet the presence of the Lord the Messiah in it,

* The following quotation is given from the Jewish writer Yoma, in page 69 of the London Society's edition of Leslie's Short and Easy Method with the Jews.

"These five things made the difference between the former and the latter temple, viz. the Ark, Caporeth, and Cherubim; Fire: Shechinah; Muach Hakodesh, and Urim and Thummim." Yoma, fol. 21. 2. Edit.

more than made up for these deficiencies.

I need not point out to you that the conclusion at which I have arrived, by the whole reasoning contained in this letter, corresponds in the most exact manner, with what the New Testament records, concerning the miraculous generation of Jesus of Nazareth. We learn from this source, that the Holy Ghost came upon his Virgin Mother, and the power of the Highest overshadowed her. Therefore, also, that holy thing born of her was called the Son of God. Luke i. 35.

The discussions into which I have been led in examining your position, that the Messiah must have both father and mother, have therefore not only proved that position to be erroneous, but have tended to strengthen and confirm the evidences of the Messiahship of Jesus.

In closing this letter, permit me to call your attention to the remarkable prediction of the prophet Isaiah, that the Lord of hosts, who is *for a sanctuary* to them that fear him, should nevertheless be *for a stone of stumbling, and for a rock of offence to both houses of Israel, for a gin and a snare to the inhabitants of Jerusalem.* (Isa. viii. 14.) This prophecy was fulfilled when Jesus came unto your fathers, not as a mighty conqueror, according to their expectation, but *as a root out of a dry ground, having no form nor comeliness, neither any beauty that they should*

desire him. (Isa. liii. 2.) To your fathers he was thus made a stone of stumbling, a rock of offence, a gin and a snare. But if the children of Israel will now return unto him, and *sanctify him, and let him be their fear and their dread,* (Isa. viii. 13.) then assuredly, *He will heal your backslidings and love you freely.* The Lord himself shall be as the dew unto Israel, he shall grow as the lily, and cast forth his roots as Lebanon. Hosea xiv. 4, 5.

It is my daily prayer to God, that these joyful and consolatory promises may soon be fulfilled, and I remain, Sir, Your most obedient Servant and sincere well-wisher,

WILLIAM CUNINGHAME.

REVIEW.

THE RESTORATION OF ISRAEL, by R. Joseph Crooll, teacher of the Hebrew Language, in the University of Cambridge, &c. and an answer by Thomas Scott, Rector of Aston Sandford, Bucks.

WE may regard the Publication now before us, as a renewal of the long suspended controversy between the Jews and the Christians, a renewal, which the party best satisfied with the strength of their cause, and of the importance of its success, will be best pleased to witness. A learned Rabbi, reported to be a man highly estimated by his own people, has come forward to state the difficulties, which he finds in Christianity, in the way of a Jew's

conviction, difficulties which he deems unanswerable. This statement has been met, on the other hand, by a venerable Presbyter of the church of England, long known to the public by his valuable labours as an expositor of the sacred volume.

The work of Mr. Crooll will certainly be taken up as a curiosity, by a biblical student, as coming from the hand of one of that people, whose former mercies, whose present suffering, and whose future destinies are so much the subject of the Scriptures; and who, whether they embrace, or whether they reject the Gospel, are equally the witnesses of its truth. He will also be surprised, as Mr. Scott leads us to remark, to find the style of thinking and arguing among the Jews of the present day so similar, to what appear from the New Testament, to have been the sentiments and reasonings of their ancestors. We seem again to have fallen in company with Pharisees and Sadducees, with their Scribes and Doctors; and after the lapse of eighteen centuries, we once more behold the preachers of the Gospel of Jesus Christ in contact with the Abrahamic family, in the land of their dispersion:—"The Jews," on the one hand, "speaking against those things which are spoken, contradicting and blaspheming:" (for Mr. Crooll must allow us to apply this term so long as the zeal of his nation compels them to revile that sacred and divine name by which we are called:) the

Christian advocate on the other hand, "expounding and testifying the kingdom of God, persuading them concerning Jesus, both out of the Law of Moses, and out of the Prophets."

We rejoice, however, (notwithstanding what we have just intimated) at the conciliatory language held by the parties in the present controversy, we doubt not, with equal sincerity and truth. Mr. Scott, repelling the notion that the Christian boasts over the Jew, remarks,

"I believe no real Christian boasts or glories over the Jews; by the Gospel, boasting is excluded. Compassion and good-will; yea, a kind of respect and gratitude to the Jews, as a nation, must spring from genuine Christianity; nor is the sentiment of glorying over the Jews common even among nominal Christians." p. 63.

This declaration we believe truly to express the public feeling towards the descendants of the Patriarchs; and we trust, through the munificence of the British people, that the London Society will be enabled to give many a convincing proof of the concern, which converts from among the Gentiles take, in the best interests of Abraham's children.

The Jewish Rabbi also has gratified us exceedingly, by describing it as the duty of Israel "to pray for the nations at the present time, in particular, for this country, for here we are used well, and treated better than in any other country; here we enjoy ease and security." This acknowledgment of the kind treatment of the Jews in these kingdoms at

the present time, with Mr. Scott, we value both as Christians and as Britons. Has, then, the divine vengeance so far mitigated its anger in the pursuit of this devoted people, that "among the nations" where they are "scattered," they have at length found "ease,"—at length have found "rest for the sole of their foot?" Is it in our age and in our country that the poor wanderer, after more than seventeen centuries of disquietude, first finds this rest? Is it indeed, at this period, and on this spot, that mercy begins to relent? Among us, it seems, "the Lord" doth not, now, "give them a trembling heart, and failing of eyes, and sorrow of mind;" so exactly descriptive of their sad condition in the ages which are past, both in this and in all other countries! In Britain, the "life" of a Jew no longer "hangs in doubt before him;" so that he should "fear day and night, and have none assurance of his life." Deut. xxviii. 66.

O, who can anticipate! the tide of vengeance once turned, how great and how speedy may be the reflux of former mercies, of that loving kindness that hath been ever of old towards this wonderful people!—"Is Ephraim, my dear son? is he a pleasant child? for since I spake against him, I do earnestly remember him still: therefore my bowels are troubled for him; I will surely have mercy upon him, saith the Lord." Jer. xxxi. 20.

"The title of the book," observes

Mr. Scott, in the commencement of his reply, "which I am attempting to answer, seems to throw an impediment in my way: for, I as firmly believe, *THE RESTORATION OF ISRAEL*, as Mr. Crooll does; and not in a sense so entirely different from his own, as he may probably suppose." "The question to be examined is this:—*WHETHER THE MESSIAH PREDICTED IN THE OLD TESTAMENT BE ALREADY COME OR NOT?* For, if he is, without doubt, Jesus the son of Mary is He. We therefore, with little variation, ask the question proposed by John Baptist, 'Art thou he that cometh,' (*ὁ ἐρχόμενος*;) 'or do we look for another.' Mat. xi. 3.

In the estimation of the Jews, it appears, the coming of Messiah, and the restoration of Israel are coeval, and closely connected with each other: and this is, evidently, the impression which was upon the minds of the inhabitants of Judah and Jerusalem in the days of our blessed Lord. With these notions of "the kingdom," the minds of his first disciples were, in fact, so strongly imbued, that it was with the utmost difficulty they could divest themselves of them, and reconcile the vast expectations which they had formed of the Messiah, promised in Scripture, with the lowly state and desperate fortunes of Jesus of Nazareth.

The Jews of those days, like the Jews of the present times, evidently expected not a suffering, but a triumphant Messiah: one who would, on his appearing, deliver his people Israel from all their sufferings and humiliations; and who could, immediately, establish that glorious kingdom which, they well knew, had been the constant

theme of prophecy. Of this kingdom they concluded Jerusalem would be the grand metropolis, where the Son of David, at the head of the Abrahamic family, would rule with his potent sceptre all the subjected nations of the sons of Adam.

A broken-hearted sinner, whether Jew or Gentile, searching the ancient Scriptures for the consolation he needs, finds, indeed, in every page, both of the Law, and of the Prophets, and of the Psalms especially, a suffering, dying Saviour,—“cut off, but not for himself:” we ought not, however, to be surprised that a carnal Jew passing over what he could not understand, or rather what he did not relish, would have his mind altogether absorbed in the contemplation of that more magnificent topic of prophecy, the glorious kingdom of Messiah in the latter days, which, in his interpretations, was so flattering to his national pride.

It is evident from their own historians, that the disciples of our Lord held these same views as their countrymen, all the days of his flesh, and for some time after his resurrection. Convinced by his miracles, and touched in their hearts by his all powerful word, they were persuaded that this “Son of man,” as he was wont to term himself, was indeed the “Son of the Most High,” “the king of Israel,” “the Christ of God;” but then they expected, that he would soon throw off his disguise; and that they, his hum-

ble followers, would at length appear in the character of the favoured servants of the Great King. What else could dictate the prayer of "the mother of Zebedee's children?" All the disciples too, we are told, as they attended their Master on his last visit to Jerusalem, were fully possessed of this opinion, "they thought that the kingdom of God would immediately appear." Luke xix. 11. Peter, we remember, dared to question the *truth* of his divine Master's declarations, when he began to intimate to his followers his approaching sufferings and death.

When this event had actually taken place, we collect, from the discourse of the two disciples going to Emmaus, that it had for the time overturned all their hopes.—"We trusted that it had been he which should have redeemed Israel!"

With our Lord's resurrection, we observe, lastly, the same expectations revive: notwithstanding his many instructions concerning the mystery of the kingdom, the disciples seem fully persuaded that he would not leave them before he had erected his glorious kingdom upon earth; they demand of him, in their last conversation, "Lord, wilt thou, at this time, restore again the kingdom to Israel?" (Acts i. 6.) Still we perceive it is the kingdom which engrosses their thoughts—a kingdom for Israel: the poor Gentiles are not thought of.

Now it is truly remarkable, and affords one of those inci-

dental proofs so convincing to the impartial inquirer, of the veracity of the writers of the New Testament; that these very same views respecting the Messiah and his kingdom should still prevail among the Jews, and still form one of their leading objections against the claims of Jesus of Nazareth.

"The Messiah is not yet come," says Mr. Crooll. "The new"—"the blessed world will commence at his first appearance." "So long as Israel is dispersed abroad, the Messiah is not come; for by his coming, the sin of Israel will be blotted out." "The punishment of thine iniquities is accomplished, O daughter of Zion, he will no more carry thee away into captivity." Consider well this text, that when the sin of Israel shall be punished, he will no more be in captivity. This prophecy was declared more than five hundred years before Christ. Now tell me, of what use was his coming? He could do no good to Israel; and what can be a greater proof than the present captivity, that the period for the coming of the Messiah was not at that time." (page 13.) "It was ordained, that there should be four empires: three have passed away already; the fourth, or last, is the Roman empire, and by the coming of the Messiah, this last will come to nothing; but we find, that by the coming of Christ, the Roman empire was not destroyed, and now one thousand eight hundred and eleven years since Christ, and the Roman empire is still in power; this must prove that he was not the Messiah." (page 18.) "The Messiah, when he comes, will have the whole power to himself, and in the same manner as the former empires had it; and how could it be, that the Messiah who was to subdue, was taken and subdued by the Romans, and even lost his life." (page 20.)

"But here we may ask a question, Is the son of David to be the Messiah of the Gentiles, or of the Jews?—I

say of the Jews only; and No MESSIAH FOR THE GENTILES.—Thus we prove it. Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold *thy king cometh*, but not the king of the Gentiles. *Unto thee*, but not to another. Zech. xi. 9.

We may point out this as a specimen of the Rabbi's general mode of arguing.—Again, (page 22.)

“Thus far I have proved that there is no Messiah for the Gentiles, and no joy have they to expect by his coming, but the contrary; For behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and I will plead with them therefor my people, and for my heritage Israel, whom they have scattered among the nations and parted my land. Assemble yourselves and come, all ye heathen, and gather yourselves together round about thither, cause thy mighty ones to come down, O Lord; for there will I sit to judge all the heathen round about; but in that day the Lord will be the hope of his people, and the strength of the children of Israel.” Joel iii.

From these extracts, and from the general tenor of Mr. Crooll's book, it appears, as we observed above, that the current opinions among the Jews of the present day, are very similar to those which prevailed in the time of Christ, and of the truth of which the disciples were fully convinced, when they embraced the religion of Jesus, and for some time afterwards. In the minds of the ancient, as well as the modern Jews, “the Restoration of Israel” was associated with “the coming of the Messiah;” and the great difficulty in the way of the conviction of an Israelite, it turns out

has ever been, to reconcile the prophecies of Israel's glory under the reign of the Messiah, with the results and consequences of the appearing of Jesus of Nazareth.

Hence appears to us, the wisdom of one of the first measures adopted by the London Society, for the conviction of the Jews,—the translation of the New Testament into the Hebrew language. This blessed volume, indeed, speaks to all, it is “the everlasting gospel, which is to be “preached to them that dwell in all the earth, and to every nation, and kindred, and tongue, and people;” but in a peculiar manner does it address itself to the Jews. For, in fact, a great part of its contents is occupied in reasoning with persons of the same opinions and prejudices, expecting just such a Messiah as they do, and understanding the ancient prophecies of the Old Testament in exactly the same way. “The offence” in the times of the New Testament, as it is still, was “the cross of Christ.” And the argument which runs through the sacred volume, is, “Ought not Christ,” according to Moses and the prophets, “to have suffered these things, and (then) to enter into his glory?” Was he not “to appear *once*, to put away sin by the sacrifice of himself; and to them that wait for him, to appear a *second time*, without sin, unto salvation?” and *then* to accomplish all that is foretold concerning the final establishment of the glorious kingdom of the Messiah?

The New Testament by no means contradicts the views which the Jews had and still have of the coming of the Messiah to restore Israel. We are somewhat inclined to think, making allowance for the gross misconceptions of a carnal mind respecting the nature of the kingdom, and for the mistakes that would naturally result from their stumbling at that stumbling-stone which was laid in Zion, with these allowances, we have sometimes thought, that in the grand outline of their interpretation of the prophecies, the Jews have far juster notions than many Christian teachers and writers. But blindness, in part, has happened to Israel, they have overlooked what forms a still larger portion of their sacred oracles, those passages where the spirit of prophecy clearly speaks of the previous humiliating appearance of the Messiah, his rejection by the people, his sufferings and death; the second dispersion of Israel, and a call of a remnant from among the Gentiles. This "mystery of the kingdom," which the Jews, in their blind zeal for the honour of their nation, had so entirely overlooked, is what the scriptures of the New Testament are so especially calculated to explain to them.

Mr. Scott declared, in a passage we quoted above, "I as firmly believe the restoration of Israel, as Mr. Crooll does; and not in a sense so entirely different from his own, as he may probably suppose." And there are certainly some among us,

who come much nearer than Mr. Scott to the Jews, in their notions of the kingdom which shall be established, when, on the restoration of Israel, "the Redeemer shall come to Zion."

We think it material to make these observations, that it may be understood by the Christian public, as well as by the nation of the Jews, that the designs of the London Society originate in no particular interpretation of the prophecies respecting the conversion or restoration of Israel, nor concerning the particular nature of the Messiah's millennium kingdom.

Some persons, it is not unlikely, have treated with contempt the idea of a subscription in London, for restoring the Jews to their own country,—a work, which they conceive, from a more literal interpretation of the Scriptures, to be reserved for the miraculous display of the Almighty power of Jehovah.—According to Mr. Crooll's motto, "According to the days of thy coming out of the land of Egypt, will I shew to him marvellous things." But, in truth, the object of the Society has been misunderstood. Whatever is to be the mode of Israel's Restoration, or whatever is to be the grand instrument of the Jews' embracing, as a people, the Gospel of Jesus Christ,—whether, as some anticipate, by the gradual progress of its preachers, or as others apprehend, by the personal appearance of the Son of Man in the clouds of heaven:—whatever may be the plan of the Almighty, it will not contra-

vene the object of the Society. Its object is indeed to convert Jews to Christianity by the preaching of the Gospel, but only in the same views, and in virtue of the same general promises, which that Gospel itself addresses to the heathen nations. The commission under which the ministers of the Christian church now act, bids them to go into all nations, and preach the Gospel to every creature. Amid the zeal which has been instilled into the breasts of many Christians to promote this object, and send forth missions into the remote regions of the earth ; it occurred to some, with whom the Society originated, that the scattered nation of the Jews ought to be one object of this evangelical zeal and charity, and especially that portion of the poor outcasts which have taken shelter in our own country. It was argued, the Jews are by no means excluded in the objects of the Gospel message. Nay, by the original tenor of the credentials of the Christian embassy, they have a prior claim to the attention of the Church of Christ. "To the Jew first, and also to the Gentile." And, though we knew enough of the mind of God, to ascertain beyond doubt, that the season of their resumption as a people is not yet ; or that it belongs not to the present dispensation of the kingdom ; yet, by the example of the great Apostle to the Gentiles, it becomes all their successors to magnify their office, if by any means they may provoke

these Jews to emulation, and might save some of them. (Rom. xi. 14.)

And, supposing this effort of Christian charity to be blessed in the gathering of a small remnant of converted Jews in this kingdom, who shall undertake to say, whatever are his views of prophecy, that their prayers, offered up day by day to the God of their fathers, shall in the unfolding of the divine counsels, have no pre-ordained connexion with the actual restoration of this wonderful nation ? On the eve of their former restoration, we know, one of the children of the captivity, who "understood by books" the approach of the season of deliverance, "set his face unto the Lord God to seek by prayer and supplication : " and we know the deliverance came as though it had been an answer to his prayer. "Whiles he was speaking, and praying, and confessing his sin, and the sin of his people Israel, and presenting his supplications before the Lord his God, for the holy mountain of his God"—"whiles he was speaking in prayer," the swift messenger of mercy arrived. (Dan. ix.)

But what will strike the pious Christian with the greatest astonishment, will be to find, from the Rabbi's work, the low and carnal views which the Jews seem to have of their expected Messiah and his kingdom. Their Messiah, they believe, will be a mere mortal, like themselves, and his kingdom nothing more than a

worldly temporal dominion, to be conquered for Israel. That they should think thus meanly of the person of the Messiah, when their conceptions of his work and achievements are so low, is, indeed, not extraordinary. To conquer and to rule an earthly kingdom requires no more than a mortal arm; to suppose an incarnation of the Deity for such a purpose, would be absurd, even in Jewish fables: The scheme, therefore, of fallen Israel, like the scheme of the modern Socinian, very consistently supposes only a human redeemer.

"The Messiah's kingdom," says Mr. Crooll, "is not spiritual but absolutely earthly." This he thinks he proves from the latter chapters of Ezekiel, a part of Scripture, as Mr. Scott observes, "of all others, perhaps most obscure:" and which those, who, in our opinion, have succeeded best in its interpretation conceive not to relate to the Messiah's kingdom, but to some intermediate polity, which is hereafter to prepare the Jewish nation for the appearance of their King, "Him whom they pierced."

Another specimen of Mr. Crooll's proofs which we will give, is his quotation and comment on Jer. xxiii. 5.

"Behold the days come, saith the Lord, that I will raise unto David a righteous *branch*, and a king shall reign and prosper, and shall execute judgment and justice in the earth, *but not in heaven.*" Again, Dan. vii. 14, 27.—"And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the holy nation of

the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him;—observe the term, *under the whole heaven.*" (Page 37, 38.)

That the particular seat of Messiah's kingdom will be on earth, we believe, no one doubts, but all Christians expect that this kingdom, though on earth, will be a spiritual kingdom. Some of us, perhaps, agree with the general outline of Mr. Scott, respecting this kingdom, which he has given in his answer; but some of us have certainly far different views of "the appearing and kingdom" of Christ, "of our gathering together to him," we look not for a mere earthly kingdom, in Mr. Crooll's sense, nor yet for a spiritual kingdom, in Mr. Scott's sense entirely; but for something more spiritual still! if we may so express it, for the manifestation of a world of spirits! When "the New Jerusalem,"—"the mother of us all,"—"shall come down from God, out of heaven;" and those "whom he hath loved, and washed from their sins in his own blood"*—"the children of the resurrection,"†—"shall be priests of God and of Christ, and shall reign with him a thousand years,"‡—to accomplish some mighty operation of "the manifold grace" of God, which perhaps, at present, passes man's understanding.

As a specimen of the work before us, and of its answer, which we deem most satisfactory and instructive, we will

* See Rev. i. 5, 6. † Luke xx. 36.

‡ Rev. xx. 6.

take our quotation from the commencement of the two publications.

Mr. Crooll observes of the "Messiah," on his first page,

"HE IS TO BE ONLY A MAN. So shall they be my people, and I will be their God, and *David my servant* shall be king over them. Ezek. xxxvii. 24. But they shall serve the Lord their God, and *David their king*, whom I will raise up unto them. Jer. xxx. 9. Afterwards shall the children of Israel return, and seek the Lord their God, and David their king." Hos. iii. 5.

Mr. Scott's answer is,

"The texts adduced do not appear, in any degree to prove the proposition after which they are placed. David, Israel's king, doubtless meaning the Messiah, was predicted as a man, but that does not prove, that he would be '*only a man*,' as this, however, is asserted still more strongly, on the next page; the answer will be there given to it."

Mr. Crooll proceeds—

"*He must have both father and mother.* It is acknowledged by all that the Messiah was to be the Son of David: for this reason Jesus could not be the Messiah; if it should be said that his mother was a daughter of David, that will not relieve the objection; for if the daughter of David brings forth a son, he can by no means be called the son of David; for a son by a daughter has lost the very name of a son of David, although the son of his daughter. 'And they assembled all the congregation together on the first day of the second month, and they declared their pedigrees after their families, by the house of their father, *but not by the house of their mothers.*' Numb. i. 12. Here we may observe, that a daughter in Israel has no pedigree of herself, for if the daughter of a priest be married to a man of another tribe, her son will be no priest; and if a daughter of any tribe be married to a priest, and she brings forth a son,

he will be a priest; thus the pedigree of a man depends on his father alone."

Mr. Scott's answer, though most satisfactory, illustrates one advantage that a starter of objections generally has over the answerer, namely, that he can state his objections in much fewer words, than are necessary to obviate and refute the same. Mr. Scott's answer is, in part, as follows,—

"HE MUST HAVE BOTH FATHER AND MOTHER." '*It is acknowledged, &c.*' The words in Italicks, '*but not by the house of their mothers,*' are here inserted as part of the text quoted; but they are the writer's gloss or addition. The reader should well note this, for such additions occur in several places, and are suited to mislead the incautious."

"It is readily conceded, that the genealogy of an Israelite, as far as it related to the allotment of his inheritance in the promised land, 'depended on his father only.' The daughters of Zelophehad, however, and other heiresses, succeeded to estates, in their own right: though not allowed to marry out of their own tribe. When, therefore, the genealogy was made of any family in Israel, till it came to a man who left no son, but a daughter, an heiress: who married to one of her own tribe; it may be asked, Whose name was inserted in the genealogy, after that of her father? If the heiress's name were inadmissible, must not her husband's be substituted, as the son of her father; in something of the same manner as Joseph's name is substituted for Mary's, as the son of Heli? Again, Would it have been impossible, 'because the pedigree depended on the father only,' to prove a son of one of Zelophehad's daughters, to be a descendant of Zelophehad? He would not be, on his father's side, a son of Zelophehad; but on his mother's only: yet it is evident, that as the son of Zelophehad, he must be en-

titled to the portion of his inheritance. Now, in the same manner, as the son of Zelophehad's daughter might be proved the son of Zelophehad, Jesus may be proved to be the son of David. He was proved to be the son of Heli, as born of his daughter Mary; and Heli was proved to be the descendant of David."

Again, after two pages in illustration of the same subject, and having noticed the reasoning of the Jews, that 'a man is indeed the son of his mother; but he is the *seed* of his father only.' Mr. Scott proceeds—

"I allow that the word *seed*, in this sense, is generally and almost always thus used in the Old Testament: in fact, I do not recollect more than one clear exception to the rule. But that exception is a very important and interesting one. It occurs in the first prediction of the Messiah: *And I will put enmity between thee and the Woman, and between thy seed and her seed.* Here, at least, is an instance of one being called "the seed of a woman;" and in the very person, who as the son of Mary, is the son of David. This coincidence is very remarkable."

"Will, however, any man venture to say that Almighty God *cannot* make a virgin, continuing such, the mother of a son: who would be wholly her seed, as far as the human species is concerned? Now, Christians are convinced, that for reasons of infinite importance, God did once "create a new thing in the earth," (Jer. xxxi. 22.) and omnipotently effect this unprecedented work. And we ask: Supposing this "holy Child" should be born of a virgin descended from David; and that it was the will of JEHOVAH, that her child should be known as the descendant of David: would it be impossible for the Almighty God to prove his descent from David? to prove it in the same way, as his descent from Adam and Eve might be proved." "It must, I think, be clear, that God has condescended to

shew the descent of Jesus Christ from David, with sufficient evidence. It should, however, be observed, that the proof, of Jesus being the son of David, by no means rests upon the genealogies alone. These, were, probably taken by the evangelists from the registers of the Jews, as they found them; according to the custom of the times, without any alteration; and they were only answerable for the faithfulness of the transcript, which has never been impeached. But numbers during our Lord's personal ministry, comparing his character, miracles, and doctrine, with the ancient prophecies of a Messiah, without any previous knowledge of his genealogy, confessed him to be the "son of David." Every proof of his resurrection, proclaims him as "the son of David," independently of all genealogies. Hundreds of thousands, perhaps millions, had owned him as "the son of David," before either of the genealogies was published. It is evident, that neither the Apostles, nor the other writers of the New Testament, rest the argument, in any degree, upon the genealogies. They are not once referred to, in any part of the sacred volume: but the proof that Jesus is the son of David, is rested on the prophecies fulfilled in him, and on his miracles; but especially on his resurrection. Neither did any opponent, in the primitive times of Christianity, stand forth, and demand a genealogy, in proof of this; as it is now done, when all the genealogies are lost, &c."

To give one more specimen of an objection and its answer, we take the next in the order in which it stands in Mr. Crooll's book.

"A SAVIOUR—is not the name of the Messiah, but the name of God; for the Messiah himself shall look up to God to be saved. He is just and shall be saved. Zech. ix. 9. Observe the word *נִשְׁעָרָה* venousha; the proper sense of the word is, "And he shall be saved," but not "to save himself." And again, For I am the

Lord, thy God, thy Saviour. Isaiah xlii. 3. I, even I, am the Lord; and beside me there is no Saviour; ver. 11. And all flesh shall know that I the Lord am thy Saviour and thy Redeemer, the mighty one of Jacob. Isaiah xlix. 26. Happy art thou, O Israel; a people saved by the Lord. Deut. xxxiii. 29. *but not by the Messiah.*"

Mr. Scott's answer is,—

"It is allowed that the text referred to, in Zechariah, does not prove, that the Messiah is called a Saviour: the original word signifies *Saves*: being the participle Niphal, or *possare*. Christian interpreters, however, do not introduce the interpretation of our version; they only borrow it from the Septuagint, which renders the word *Σωζων*, *Saving*, (*active*;) and some learned men contend, that the original may admit of that rendering: but I would rest nothing on such insecure ground."*

"The prophecy, however, as acknowledged by a Jew to relate to the Messiah, is of considerable importance in the argument. 'Rejoice, O daughter of Zion; Shout, O daughter of Jerusalem: behold thy king cometh unto thee, he is just, and saved; lowly, and riding upon an ass, and upon a colt the foal of an ass. And I will cut off the chariot from Ephraim, and the horse from Jerusalem; and the battle bow shall be cut off; and he shall speak peace unto the heathen; and his dominion shall be from sea to sea, and from the river even unto the ends of the earth. As for thee also, by the blood of thy covenant, I have sent forth thy prisoners out of the pit, wherein is no water.'

"This is a very different view of the Messiah, of his victories and triumphs, of the "weapons of his warfare," and the effect of them on the heathen, than that exhibited in the subsequent pages of Mr. Crooll's book. I entreat the reader carefully to ex-

amine the several clauses of this remarkable prophecy, and to bear them in mind, as we proceed. There are three words in the original, each decidedly meaning *an ass*, a *she ass*; *the colt of an ass*. But the Septuagint seems ashamed of this humiliating circumstance, and uses more general terms (*υποζυγιον, και πολλον νεον. A beast of burden, even a young coll.*)

—We know that this part of the prophecy was most exactly and literally fulfilled in Jesus of Nazareth, when meek and lowly, as Zion's king, he entered Jerusalem on the colt of an ass, amidst the acclamations of the multitudes, 'crying, Hosanna to the son of David:—Blessed be the kingdom of our father David that cometh in the name of the Lord. Hosanna in the highest.' But let the reader determine, whether it be at all probable, that such a Messiah as the Jews expect, will enter Jerusalem in this lowly manner, when *saved* and made triumphant over all his opponents. The Scripture, however, cannot be broken: and if Jesus be not the Messiah; the Messiah, when he comes, will certainly, in the literal sense, thus enter Jerusalem as Zion's king."

"I shall not enlarge on the other clauses of the prophecy. In whatever way, we interpret the prediction, 'I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle-bow shall be cut off;' it cannot accord with the victories obtained by the Jews in sanguinary contests, and with the slaughter of numerous enemies, in the usual way of war and triumph: for the establishment of Messiah's kingdom, at his coming, (and not 'the restoration of Israel,') is predicted, when by his apostles, "the weapons of whose warfare were not carnal, but mighty through God," "he spake peace to the heathen," and formed a most extensive kingdom over willing subjects, in the gentile world. "The blood of thy covenant" should also be noted: but I forbear to enlarge, as the prophecy must be considered in another connection."

* See Parkhurst, who appears to us to have given the true solution of the difficulty from Michælis, —aided of God, i. e. *Victorious*.

"Many other Scriptures which Christians adduce, concerning the Messiah as a Saviour, being warranted in so doing, by the inspired writers of the New Testament, must not be used in this argument with the Jews: especially as most of them at present, I suppose, consider him as a mere 'man, like other men.' It is not, however, correct, that because God is a Saviour; nay, because he says, 'Besides me there is no Saviour,' to conclude that none else can in any sense be called a Saviour. A Saviour is a *Deliverer* from evil, temporal or eternal; from enemies, worldly or spiritual; from dangers of whatever kind. מוֹשִׁיעַ the participle Hiphel of יָשַׁע is often used in this sense, and it signifies, *one causing salvation*. It is used of Jehovah,"—"and of men in many places." Not only the great Agent is a Saviour, but his instruments also have the same title.

"The prophet introduces, in a most sublime manner, One who says, 'I that speak in righteousness, mighty to save'—"mine own arm brought salvation unto me." If this be a prophecy of the Messiah, he speaks as a Saviour, and as saving by his own power; if it be not, who or what is predicted. The language of the Lord, by Hosea, is also remarkable. "I will have mercy on the house of Judah, and will save them by the Lord their God; I will not save them by the sword, &c."

"The Messiah is, beyond dispute, called "a Redeemer;" an appellation, at least equally appropriate to JEHOVAH. This Mr. C. confesses, and in a manner, which in fact concedes the point in contest. "This is my Covenant." "What is that Covenant?" To send them a Deliverer; for what? "To take away their sins." (page 11.) Now a deliverer, to take away 'their sins,' is one who saves his people from their sins, &c.

In this part of his work, Mr. Scott states two most important questions, on which, we are well satisfied, not the Jews and Christians are at issue, but the

Jews, and Moses and the Prophets. First,

"WAS THE MESSIAH, PREDICTED IN THE OLD TESTAMENT, TO HAVE A MAN AS HIS IMMEDIATE FATHER?—Secondly, WAS THE MESSIAH PREDICTED AS A MERE MAN, THE NATURE OF HIS PERSON BEING FORMED ONLY LIKE THAT OF ANOTHER MAN?"

In answer to the first question, Mr. Scott states and illustrates the following texts.—

"Behold a Virgin shall conceive, and bear a son, and shall call his name Immanuel." (Isa. vii. 10, 14.) "The Lord hath created a new thing in the earth; a woman shall compass a man." (Jer. xxxi. 22.)

In answer to the second question, our attention is called to the words of the prophet Micah.—

"Whose goings forth have been from of old, from everlasting." Such was to be the child which SHE THAT BEARETH was to bring forth, in Bethlehem.—Psalm cx. is next referred to. "If then David call him Lord, how is he his son?"—"So conclusive," Mr. Scott justly observes, "is this argument of the Messiah's pre-existence and authority, as king of Israel; that we might challenge either Jews or nominal Christians to answer it, in any other way, than by denying the inspiration of him who wrote the Psalm in question. And who could be Lord over Israel's anointed king, in the zenith of his authority, but Israel's God and king?" Isaiah ix. 6, 7. is then referred to, with Psalm xlv. 6, 7. Zech. xiii. 7. Psalm ii. 6, 7, 12. Proverbs viii. 22, 31. and Gen. xlviii. 15, 16.

Mr. Scott concludes his answer to this question:—

"Lay all these Scriptures together; ponder each separately; appreciate the amount of them as collected together into a focus, like the rays of the sun in a burning glass: and then ask seriously and impartially, Does the Old Testament predict the Messiah, as one, the nature of whose person 'would be formed only like that of another man? With confi-

dence, and without fear of being refuted, I answer the question in the negative."

These short extracts will be sufficient to give the reader some idea of this most interesting controversy. No part of Mr. Scott's reply has pleased us better than his conclusion, occupying the last hundred and thirty pages of his book.—

"Before I close," he says, "I must take some notice of his (Mr. Crooll's) omissions. He has never, as it has before been shown, brought forward the question, Whether it was predicted, that the Messiah, should be a priest, or not? He has not stated, Whether the predicted Messiah should die, or not; probably he thinks that he will not. But supposing him to die, Whether he would die a natural or a violent death; if a violent death, in what manner, and by whom, and what the event would be; whether as a sacrifice for sin, or not. Mr. C. must know, that Christians lay very great stress on each of these particulars; and they consider certain parts of the Old Testament, as most explicitly and undeniably predicting them, even to *minuteness*; in short, that the Prophets "testified beforehand the sufferings of Christ and the glory which should follow."

'It has, indeed, been publicly asserted, and it remains, I believe, uncontradicted, that the Jews are forbidden by their Rabbies to read the fifty-third chapter of Isaiah. If

this be not true, it should be publicly contradicted.'

'Whatever were the motives of these, and other similar omissions, by Mr. Crooll; I must not conclude my answer without bringing forward, in a compendious manner, the substance of the prophecies of the Old Testament, on the following points,—

1. Concerning the reception which the Messiah would meet with from the nation of Israel.

2. Concerning his violent death, and that kind of death by which he would be cut off, with the special end and design of his crucifixion. And,

3. Concerning his resurrection, and subsequent glory; and the kingdom, which he, as risen, and ascended, would establish, preserve, and extend through the whole earth; to endure till the end of the world.'

For the love of truth, with which we will not doubt the mind of Mr. Crooll is deeply imbued, we trust he will again review this important controversy, and calmly consider the reply and rejoinder of his truly respectable antagonist, with the spirit of whose answer, he cannot but be well pleased. And, by the blessing of that Spirit, 'who spake by the Prophets,' we will hope, to use the language of the last sentence of Mr. Crooll's preface, *it has been good for both parties.*

PROCEEDINGS OF THE LONDON SOCIETY.

[We particularly request the attention of our readers to the following extract of a letter lately received by the Rev. Mr. Ramftler, of Fulneck, near Leeds, from Mr. Gustavus Nietz, of Absenau, in Livonia.]

Absenau, in Livonia, near Riga,

Sept. 21, O. S. 1815.

I must apologise for not returning an answer until now, to your esteem—
VOL. I.

ed letter of July 20, last year, which I received Nov. 18. I wished to wait for the answer of my friend, Ernst Christopher Willert, of Sarepta, with a view to reply to some of your questions; but his answer did not arrive till the 12th inst.

The baptized Jew, Schoenberg,*

* He has been mentioned in a former communication, by the Rev. Mr. Nitschke.

who has joined the Roman Catholic Church, is averse to undertaking a mission among his countrymen; I sounded his mind by means of an excellent Christian friend, whom he formerly visited almost every day, but it appeared, to our great sorrow, that the priests of that church have endeavoured to make him, not into a disciple and follower of Jesus, but a proselyte to their church only; however, we hope that our faithful Shepherd will in due time deliver this misled sheep from captivity, and lead him back to his fold. At present this converted Jew, though a man of integrity, but not conducted to *Jesus alone*, can be of no use to us.

Certainly I might make use of small publications printed in behalf of the Jews, but our dear Redeemer must bless their perusal, and open the eyes, ears, and hearts of those who read them, else labour and expense are thrown away. Are we, then, to sit down in passive supineness, and wait for his blessing? Thus many think here, but the disciples of Jesus were assembled every day, with one accord in prayer, that they might receive the promised baptism of the Spirit; should not we do the same, and with humility and patience wait for the season which the Lord may have appointed? Paul preached to Jews and Gentiles, though he was aware that bonds and stripes would be his recompense here. Though, therefore, we should see no perceptible fruit of our endeavours, we will not grow weary of spreading the name of Jesus, let hear and receive who will and can.

I am acquainted with three Christian friends who are deeply interested in the salvation of the Jews, and would gladly assist in distributing such publications, viz. Mr. Willert, on the Volga, an aged minister of the gospel, a nobleman in Courland, and Mr. De Bruegen; and probably the Lord may in future stir up the hearts of others. The pamphlet, "An Affectionate Address to the Professors of the Jewish Religion,"

is expected here from Silesia; if I receive it before I send my letter to the post, I will enclose it; otherwise I leave it for a future opportunity. I doubt if the Christian Magazine of Privy Counsellor Hilmer has been already translated into English; it contains an essay on the conversion of Israel, which I have copied and will enclose. It will not be uninteresting to you and your much-respected brethren.

I should wish to be more acquainted with your Seminary for the Education of Jewish Children. The greater part of the Jews in Courland and Lithuania are extremely poor, and their children grow up in total neglect; opulent Christians do not even express a desire to assist in relieving the wants of many thousand Jewish children. When the subject is once agitated, perhaps the Lord may stir up the hearts of many. Where is there any thing truly good which is not done by the Lord? Five years ago I ventured to make an attempt to form a Bible Society, with a view to have the Livonian Bible printed in such a manner, that poor people might purchase it for one dollar, as it was hitherto sold for three dollars, and some hundred copies were consumed by moths: my plan was not pursued, and I had to struggle with inexpressible difficulties. But in the year 1812 the Lord opened the hearts of several nobles in Petersburg, our good Emperor took a share and supported the infant institution, and now behold the prosperity of this thriving plant.

I add an extract of a letter from our friend Willert, of Sarepta; he says, among the rest, "With respect to a passage in Mr. Ramflier's Letter. I can only reply, that it is very desirable that the truly Christian Society for promoting Christianity amongst the Jews, might peruse the account of the movement among the Jews in Poland and Asia, &c. as mentioned in Mr. Hilmer's publication." To this end I have added Mr. Hilmer's Essay.* "As far as I have had an

* This interesting essay has been trans-

opportunity," continues the above-mentioned friend, "of observing this people, it seems to me as though the Polish Jews were more susceptible of the truth than those who reside in Germany. In a town in Volhynia resides an honest Israelite, called ———; I got acquainted with him on a journey, when I spent a few days at his house. I believe that this man would gladly distribute Christian pamphlets among his countrymen. It might be proper to send him a New Testament in the Hebrew language. As the neighbourhood where he resides has much commerce with Moldavia and Turkey, he might, in my humble opinion, be of essential service. It would also be useful if the fifty-third chapter of Isaiah were printed with explanatory notes and distributed. Scarcely any one will interest himself in behalf of the ancient covenant people more than you are disposed to do. From this conviction, I earnestly intreat you to send a written address to the Russian Bible Society, concerning the debt of gratitude which we are bound to pay to this nation, having received all divine truth by a Jewish Saviour and Jewish apostles. No Christian state has a stronger call to do something for this people than Russia, as nearly 500,000 Israelites reside in it, including Poland. How great might be the result, if the Russian Bible Society caused the New Testament to be printed in the Hebrew language, and to be distributed among the Jews! In case there exists no better translation than that of Hutter, Professor Vates, of Königsberg, one of the most eminent Oriental scholars of the age, who is very active in promoting Bible Societies, might do essential service, by translating the New Testament into the Hebrew language.* It might also be useful,

if an affectionate address to the Christian public were printed, with a view to remind Christians of their duty to do what they can towards the conversion of the Jews; another treatise might be directed to the Jews themselves, on the truth and divine origin of Christianity, and its close alliance with the Mosaic law. I will most gladly endeavour to gather assistance in this extremely important cause, among my friends, as soon as I hear from you that you enter into it."

Thus far from the letter of our friend Willert. His proposal to me, might in my opinion, afford a prospect of success, if your venerable brethren were to address the Russian Bible Society, and its president, Prince Galitzin, in St. Petersburg; and preliminarily were to open a correspondence with Mr. Pinkerton, who might move the subject. Our good Emperor would certainly approve of the plan. My situation does not permit me to undertake this business, because my correspondence is already too extensive, and my bodily infirmities are increasing, so that with all my inclination and zeal for this excellent cause, I must be satisfied with occasional assistance.

The emigration of the Jews to Palestine is no more as numerous as it has been; yet from Wilna and Lithuania, where the number of Jews amounts to 20,000, eighteen Jewish families in the year 1814 emigrated to the Land of Promise. With all my endeavours, I have not yet succeeded in obtaining intelligence of their proceedings there. As far as I could learn from several who were about to go to Palestine, their idea is, that the appearing of the Messiah will take place soon, and in their own land. To this effect, for example, a very aged and opulent Jewess in

lated by Mr. Ramftler, and transmitted to the Secretaries of the London Society. It will appear in our next Number.

* It is evident, from this suggestion of Mr. Nietz, that an opinion prevails among Christians on the Continent, as

well as in England, of the necessity of a more correct translation of the New Testament into Hebrew, than any which at present exists. This should operate as an incentive to the London Society to proceed in their undertaking for this purpose with renewed zeal. *Ed.*

Milaw, expressed herself, who had the design to remove thither. I have as yet had no opportunity to hear the sentiments of the Rabbies on this subject; but that an agitation exists among the more reflecting and respectable part of this nation, may be gathered from various circumstances. The German or refined Jews, who reside in great numbers in various towns in Courland, resemble our Christian contemporaries, who pretend to a superior illumination, and regard religion only as a system of ceremonies, useful for the restraint of the vulgar. Our unchristian lives are, alas, the cause whereby Jews are confirmed in their unbelief and enmity against Christ. Here I stand alone, with a few genuine friends, who are not opulent.

May our faithful and gracious Lord be with you, and with the highly esteemed Society of which you are a member! May he bless your labours for the salvation of our Jewish brethren. Intelligence of this will greatly rejoice

Your Friend and Brother,
ERNST GUSTAVUS NIETZ.

The following letter, together with the hymn annexed, was lately received by the Jewish converts in London, from two of their brethren in the country, who are preparing themselves for the ministry. They contain sentiments so congenial with the true spirit of Christianity, that we are sure our readers will thank us for introducing them to their notice. The writers are not Englishmen, and till within a short period were unacquainted with our language.

To the children of Abraham, that are of the faith, whom the God of our forefathers, in his everlasting love, has made accepted in his beloved and only begotten Son, Jesus Christ.

Dearly beloved Brethren,

It pleased the good providence of God to assign unto us different situations of life, so that we, your brethren, were hitherto prevented from

meeting with you at the same place of worship, and from enjoying your society; yet we trust our fervent prayers have often met at the throne of the heavenly grace. We are thankful that opportunity is afforded us to write unto you a few words of comfort and exhortation, in brotherly love, as we are informed that you will have a meeting next Thursday, by the Lord's assistance. We hope it will not a little contribute to your comfort and confirmation in the faith, to hear something about the state and condition of us, your brethren, whom the Lord has placed here, at——. You all, perhaps, know, and have heard of our common protector, Mr.——. This dear servant of Christ, influenced by the constraining love of his Lord and Master, has compassion over us poor Israelites, and his benevolence spares nothing to render us truly happy. He, under God, not only giveth us shelter, food and raiment, but, what is infinitely more, affords us the best opportunities of instruction, edification, and improvement of mind; things most conducive to fit us out labourers of the withered vineyard. But after all, except the Lord build the house, the labour is but in vain of them that build it. Wherefore we have reason to bless the name of the Lord that he left himself not untestified among us. His blessed Spirit, the only Giver of life, has, we trust, began to breathe into our dead and dry bones, and given us spiritual and eternal life. We need no more tremble that this work will come to nought, for we are persuaded, by the strongest proofs, that it is not of man, but of God. We hear the gospel twice a day, faithfully read and preached. Besides the word of God (which ought ever to occupy the greater part of a student's time) we read preparatory books, both of theology and other science. We endeavour, also, according to our abilities, to be useful one to another in instructing. Thus our time is filled up with religious and social duties; and thus we hope to walk in the path of providence

and grace. But, dear brethren, our innate corruption is not eradicated, and often breaks forth, so that we often stray from the good Shepherd, and forget to press forward toward the mark for the prize of the high calling of God in Christ Jesus; and often indulge in our besetting sins, pride, envy, and such like. Such occasions should teach us our own vileness, and humble us in the presence of our God. We call upon you, brethren, to pray for us, as we also do for you, both in private and in your meetings, that the Lord may grant us more of his grace, increase our faith on his Son Jesus, and give us more of *that* knowledge, which is in itself eternal life: and whereby we are made just before God, (see *Isai. liii. 11. John xvii. 3.*) Let this suffice of us: now a few words to you, brethren. If you be really in the faith of the Son of God; if you be Israelites indeed, such as St. Paul denominates, "Jews inwardly," *Rom. ii.* then, no doubt, the glory of God, and the salvation of your precious souls, must constitute your greatest concerns—A desire to glorify the name of Jehovah is awakened in the soul by a sense of his undeserved mercies. The language of every believer is, "What shall I render unto the Lord for all his benefits." Now, if any believer has received benefits at the hands of the Lord, you and we have received greater. Who is it that made any of us to differ? are we better than our now blind brethren? no, but our heavenly Father has loved us with an everlasting love; therefore, with loving kindness has he drawn us to the knowledge of his dear Son. (*Jer. xxxi. 3.*) Who is it that brought us out of our native darkness into his marvellous light? who, that placed us in that very country where the Gospel is more faithfully preached, the pure milk of the word of God more richly dispensed, than any where else on the globe? let us humbly adore for all his free mercy. Every one of us will find, in his own history, particular reasons to be grateful. How wonder-

ful are the ways of the Lord! we were collected together from the dispersed sheep of Israel, in a way that we know not; we were all going astray, but the Lord, who has laid the iniquity of us all upon our Saviour, turned us back from the ways that lead to destruction, and has made us, provided we be in the faith, partakers of the inheritance of the saints in light. O, then, let it be our constant and most fervent desire and endeavour, to glorify this our gracious God. Let us contend and vie, not for earthly greatness, but who of us might most adorn and grace the doctrine of God our Saviour, who has bought us, who once were all equally sold under sin, with the inestimable price of his blood. Let us walk in Him, as we have received him. Oh that the everlasting Gospel which is put into our hands might be our delight, that the reading thereof might employ the leisure time our different occupations will allow, and its peaceful contents be the subjects of our meditations. Let us bring all our thoughts, words, and actions to its test, and regulate our conduct according to its precepts. May we shew, by our good works, that we have been with the Lord Jesus, and that we are truly the favoured first-fruits of that glorious harvest which the Lord is about to reap in his vineyard. Especially let us learn much of the conversion, conduct, and sentiments of the great apostle St. Paul, (see *Acts, chap. ix. and xxiv. v. 26.*) who was an Hebrew of the Hebrews. Humility, zeal for God, according to knowledge and prayer, were the immediate effects of his faith on the Son of God; and having himself tasted the happiness that flows from true Christianity, his heart's desire and prayer to God was, that Israel, his unhappy, infatuated brethren, might be saved. (see *Rom. ch. x. and xi.*) You all know, brethren, that the state of the Jews in all the earth is not better (if not worse) now, than it was in the time of St. Paul. They have since clung closely to the vain and destructive traditions of the Tal-

mud, neglected the word of God, and their spiritual darkness is so thick, that it may be "felt."—Wherefore, it should be the more our heart's desire and prayer to God, that they may be saved; and the more this becomes our heart's desire the better, a proof we shall have each for ourselves, that our souls have passed from death unto life.

Finally, brethren, let us beware of the dangers surrounding us and threatening our destruction: some of them we have in common with every one that will be godly, as worldly-mindedness, pride, both carnal and spiritual; but others are more peculiar to our own state, hypocrisy on the one side, and shame to confess openly Christ crucified on the other: (see Job viii. 13. Matth. xv. 33. 2 Tim. ii. 12.) Another stumbling block is self-righteousness, or righteousness by works. There sticks yet much to us of the spirit of our ancestors, who went about to establish their own righteousness. (Rom. x. 2, 3.) Let us hear St.

Paul's sentiment on this subject. If righteousness come by the law, then Christ died in vain. (Gal. ii. 15, to the end.

Lastly, dearly beloved brethren, let us go hand in hand in the way of God, taking up our cross, (for this we must do, if we wish to obtain a crown,) denying ourselves, and following our blessed Saviour whithersoever he will lead us. To him let us look up, who for the joy to see of the travail of his soul, endured the cross, despising the shame, and is now set down at the right hand of the throne of God.

And may that blessed period soon arrive when it shall be fulfilled what is written, Zech. xii. 10. וּשְׁכַנְתִּי עַל בֵּית דָּוִיד וְעַל יְרוּשָׁלַם רוּחַ חַן וְרַחֲמוֹנִים וְהִבִּיטוּ אֵלַי אֹת אֲשֶׁר דָּקְרוּ To this end we have subjoined the following hymn:—Farewell, dear brethren, remember in your prayers, your faithful brethren in the Lord.

November 20, 1815.

בֹּא יוֹם נְאוּלָתְנוּ!
בְּאוֹרֶךְ נִרְאָה אֹר.
לֹא עוֹד צֹאן יִשְׂרָאֵל יִתְעַנּוּ
בְּאַרְצוֹת נִדְחוֹת:
הוֹשִׁיעֵנו!
מִלֵּב אֶחָד יִשְׁעוּ בָלֵם.

Come, thou glorious day of promise,
Come and spread thy cheerful ray;
When the scatter'd sheep of Israel
Shall no longer go astray:
When Hosannas
With united voice they cry.

אֲדֹנָי, עַד מָתִי עֲשֵׁנָה,
תִּבְעַר כְּמוֹ אֵשׁ חֲמָתְךָ;
קוּם, גָּאֵל עַמְּךָ מֵעוֹלָם,
וְאֵל אֵל פְּשָׁעֵיהֶם תִּכְנֶה.
מֶלֶךְ יִשְׂרָאֵל!
בֹּא, וְעַמְּךָ בְּקִרְבֹּב תִּמְלֹךְ.

Lord, how long wilt thou be angry,
Shall thy wrath for ever burn?
Rise, redeem thine ancient people,
Their transgressions from them turn.
King of Israel,
Come and set thy people free!

אֲחֵלִי, מִהֵרָ שְׁלַח לְיַעֲקֹב
רוּחַךְ לְהַחְיֹתָם:
כִּלְה אֶת חֲשׂוֹתֵיהֶם, כִּלְה,
לְהַאֲמִין בְּמוֹשְׁעֵיהֶם,
יְהוֹה הַמְּשִׁיחַ!
בְּשֶׁבֶט שְׁלוֹם עַל יִשְׂרָאֵל תִּמְלוֹךְ.

O that thou wouldst soon to Jacob
Thine enliv'ning Spirit send:
Of their unbelief and mis'ry
Make, O Lord, a speedy end,
Lord Messiah;
Lord, with peace o'er Israel reign.

We are happy to announce that the clergy in the city of Bristol have begun to imitate the example of some of their brethren in London, by opening their churches for monthly lectures on subjects relative to the Jews.

We should sincerely rejoice to hear that this plan had been adopted in all the populous towns of the United Kingdom.

A beautiful and appropriate transparency has lately been affixed to the east window of the Episcopal Jews' Chapel. It has been designed, executed, and presented to the Committee of the London Society, by the ingenious Miss Rundall, of Bath.

The subject of the painting is a symbolical illustration of the Chris-

tian dispensation, and is represented by a book, in which is inscribed the law, in Hebrew characters, resting on dark clouds, that become gradually illumined as they approach the glory that surrounds the gospel emblem above, I. H. S. The side compartments of the window consist of two columns of gold, which being the purest and most durable of all metals, is used to denote the stability of the Christian dispensation. On the left column are inscribed the names of the four great prophets, Isaiah, Jeremiah, Ezekiel, and Daniel; and on the right, the four Evangelists, Matthew, Mark, Luke, and John. Over the whole is the exhortation of our Saviour to the Jews,—“Search the Scriptures.”

DUBLIN LADIES' AUXILIARY SOCIETY.

We have been requested to publish the following corrected List of the Subscribers of the Dublin Ladies' Auxiliary.

A Lady, by Lady Lifford	3	8	3	Fitzgerald, Mrs. A.....	1	2	9
A Lady.....	1	1	0	Fitzgerald, Mrs. G.	1	2	9
A Lady.....	1	1	0	Forster, Mrs.	1	2	9
Anderson, Miss.....	0	11	4½	Franklin, Mrs.....	1	2	9
Anderson, Miss C.	0	11	4½	Friend, per Mrs. Trayer	0	11	4½
Anonymous, per Mr. Watson	1	0	0	Godley, Mrs.	1	2	9
Beilby, Mrs.	1	2	0	Gore, Mrs.....	1	9	2
Belmore, Countess of ..	1	2	9	Graves, Mrs.....	1	2	9
Blackburne, Miss	2	5	6	Guiness, Mrs. B.....	2	5	6
Brownlow, Mrs.	3	0	0	Hamilton, Mrs. A.....	1	2	9
Caldwell, Mrs.	1	2	9	Hamilton, Mrs. F.	1	2	9
Carey, Mrs.	1	2	9	Handcock, Mr.	2	0	0
Castlecoote, Lady.....	1	2	9	Henris, Miss.....	1	2	9
Castlestewart, Countess				Hewitt, Miss	1	2	9
Dowager of.....	2	5	6	Hewitt, Miss J.....	1	2	9
Castlestewart, Countess of	1	2	9	Hogan, Mrs.....	5	13	9
Collected, per Miss Thwaites	1	12	0	Jocelyn, Mrs. J.	1	2	9
Collected, per Mrs. Roe	23	2	7	Juvenile Society, per Lady			
Collected, per Miss Henris	2	9	8	E. Nugent.....	39	10	0
Collected, per Mrs. Swertner	2	8	1	Kearny, Mrs.	1	2	9
Corbet, Mrs.....	1	2	9	Kennedy, Mrs. J.....	2	5	6
Country Repository, per				Lady, per Lady Westmeath	1	2	9
Miss Oliver	5	0	0	Lady, per Miss Crampton	1	0	0
Crampton, Miss	1	2	9	Lady unknown	1	2	9
Darcy, I. Esq.	1	2	9	Latouche, Mrs. P. Digges	1	2	9
Davis, J. Esq.	1	2	9	Lemaitre, Miss	5	0	0
Disney, Mrs. W.	5	0	0	Leslie, Miss	1	2	9
Donovan, Mr. James....	1	10	0	Lifford, Viscountess	1	2	9
Evans, Mrs.	1	2	9	Lismore, Lady.....	5	13	9
Fintona Society, per Benj.				Longford, Viscountess...	1	2	9
Johnstone, Esq.....	7	2	0	Lorton, Viscountess	5	13	9

Lloydd, Mrs.	1	2	9	Saunders, Mrs.	1	2	9
Lynne, Mrs.	1	2	9	Singer, Mr. Dublin.	1	0	0
Lynne, Major.	1	2	9	Singer, Mrs.	1	2	9
Mac Mahon, Lady	1	2	9	Sirr, Major	1	2	9
Macklin, Mr.	1	2	9	Shaw, Mrs.	2	5	6
Madden, Miss	1	2	9	Shaw, Miss	1	2	9
Madden, Miss M.	0	11	4½	Shaw, Mrs. P.	1	2	9
Magee, Mrs.	1	0	0	Stewart, Lady C.	1	2	9
Mathias, Mrs.	1	2	9	Stewart, Lady S.	1	2	9
Maunsel, Hon. Mrs.	1	2	9	Stewart, Lady M.	2	5	6
Moffat, Rev. Mr.	1	0	3	Temele, Miss	1	0	0
Molyneux, Lady.	1	2	9	Tenneson, Mrs.	1	2	9
Montgomery, Mrs. R. .	1	2	9	Thorne, Mrs.	1	2	2
Moore, Lord Henry	1	2	9	Thwaites, Miss	1	2	9
Nugent, Lady E.	2	5	6	Trayer, Mrs.	1	2	9
Nugent, Lady C.	1	2	9	Truell, Mrs.	1	2	9
Ogilby, Mrs.	1	2	9	Vandeleur, Lady F.	1	2	9
O'Grady, Mrs.	1	2	9	Vandeleur, Miss.	1	2	9
Oliviers, Mrs.	1	2	9	Vandeleur, Mrs. C.	1	2	9
Oliver, Miss.	1	2	9	Vincent, Mrs.	1	2	9
Osmond, Countess Dowager of.	1	2	9	WESTMEATH, the Hon. Countess of.	5	13	9
Peacock, Miss A.	1	2	9	Walsh, Mrs.	1	2	9
Percival, Miss.	1	2	9	Waller, Mrs.	0	11	4½
Portarlington Society. .	4	16	5	Whitty, Rev. Mr.	1	1	9
Roe, Mrs.	1	2	9	White, Mrs. Gen.	1	2	9
Roe, Miss P.	1	2	9	Wilkinson, Mrs.	1	0	0
Roe, Miss.	1	2	9	Woods, W. W. Esq.	1	2	9
Rossmore, Lady.	5	13	9	Wolfe, Mrs.	1	2	9
Rossinellis Penny Society	1	0	0				

CONTRIBUTIONS TO THE LONDON SOCIETY AUXILIARY SOCIETIES.

Dublin Ladies' Dr. Thorpe	50	0	0
Kendal, E. Tatham, Esq.—Gen. Purposes.	84	1	6
Female Department	7	0	0

 91 1 6

Truro, Miss Eliza J. James	5	14	9
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PENNY SOCIETIES.

Kirkwald. Rev. W. Broadfoot	13	11	10
Lancaster Ladies' Mrs. Housman	3	0	0
Thorne, do. Mrs. Atkin-on.	4	6	8
Tiverton, do. Miss M. Ware.	2	0	0

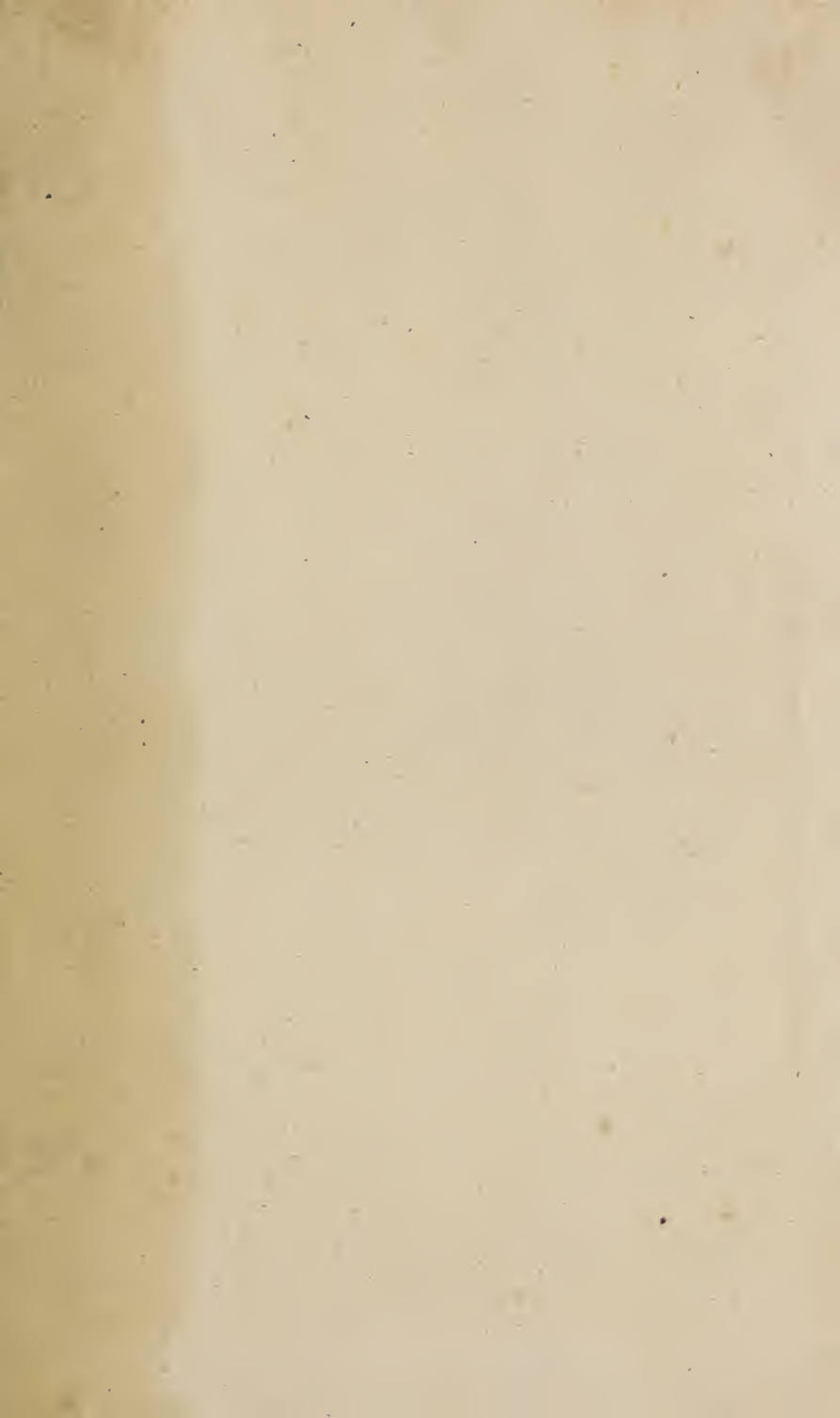
HEBREW TESTAMENT.

Allen, Mrs. Greenhead, Huddersfield	10	0	0
Allen, William, Esq. per Hon. Geo. Vernon.	2	2	0
Fisher, Mr. John, Huddersfield.	1	1	0
Goodhart, Joseph, Esq. Grove, Hackney	2	2	0
Grimshaw, Rev. T. S. Biddenham	5	5	0
Kendal Auxiliary, per E. Tatham, Esq.	8	18	6

CONGREGATIONAL COLLECTIONS.

Drayton Beauchamp, by the Rev. Basil Woodd	10	0	0
Padstow, (Rev. W. Rawlings,) by the Rev. W. Marsh	7	9	7
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